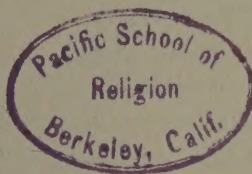


FEDERAL COUNCIL BULLETIN

Vol. 10, No. 6



June, 1927



Editorials:

The Spirit of the Missionary
Honoring the Heroes of Peace

Articles:

Religion and the Public School

By Luther A. Weigle

The Function of the Church in
a Great Disaster

By Worth M. Tippy

The Approach to Lausanne

By William Adams Brown

What Will America Do?

By James T. Shotwell

News of Christian Cooperation

A JOURNAL OF
INTERCHURCH COOPERATION

Coming Events

EMBARRASMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
Editorial Council of the Religious Press	Washington, D. C.	June 14-15
Ministers' Conference of Hampton Institute	Hampton, Va.	June 20-24
American Home Economics Association	Asheville, N. C.	June 21-24
Interdenominational Conference on Evangelism	Northfield, Mass.	June 22-24
International Christian Endeavor Convention	Cleveland, Ohio	July 2-7
National Education Association	Seattle, Wash.	July 3-8
75th Annual Meeting, Huguenot Society of Paris	Paris, France	July 8-9
Evangelical Meeting—Laying of Cornerstone of Calvin Memorial	Noyon, France	July 10
Continuation Committee, Universal Christian Conference on Life and Work	Winchester, England	July 18-23
American Country Life Association	East Lansing, Mich.	Aug. 1-4
Conference of the Fellowship for a Christian Social Order	Hillsdale, Mich.	Aug. 1-27
World Conference on Faith and Order	Lausanne, Switzerland	Aug. 3-21
International Country Life Conference	East Lansing, Mich.	Aug. 4-6
Sunday School Convention, Evangelical Synod	Baltimore, Md.	Aug. 4-10
Biennial Conference, World Federation of Education Associations	Toronto, Can.	Aug. 7-12
Congress of World League Against Alcoholism	Winona Lake, Ind.	Aug. 17-23
General Conference, Seventh-Day Baptist Church	Westerly, R. I.	Aug. 23-28
National W. C. T. U. Convention	Minneapolis, Minn.	Aug. 25-31
National Baptist Convention	Detroit, Mich.	Sept. 7
National Recreation Congress	Memphis, Tenn.	Oct. 3-7
Quinquennial Meeting, Society of Friends	Richmond, Ind.	Oct. 18
Annual Meeting, National Council, Y. M. C. A.'s of the U. S. A.	Chicago, Ill.	Oct. 25-28
Annual Meeting, Executive Committee, Federal Council of the Churches	Dayton, Ohio	Dec. 7-9
Conference on the Cause and Cure of War	Washington, D. C.	Jan. 5-10, 1928
Department of Superintendence, National Education Association	Boston, Mass.	Feb. 25-Mar. 1
International Missionary Council	Jerusalem	April, 1928

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Issued Monthly, except July and August, by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

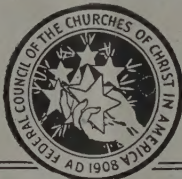
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SAMUEL McCREA CAVERT, Editor
AENID A. SANBORN, Asst. Editor

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The Spirit of the Missionary

The true spirit of the missionary of Christ was never better expressed than in words of Dr. John E. Williams, shortly before his tragic death at the hands of marauders in Nanking. A letter from Mrs. Williams records a conversation with him one evening in Nanking. Her moving narrative says:

"I said, 'Jack, if you had known all you know tonight when you began this work, would you do it over again?'

"His answer was very quick: 'Oh my, yes! A hundred times over would I; where else could I have invested my life in a way that would have brought me such large returns? The work we have helped to do will live on, and on, and change the face of China!'"

The Sin of Postponement

When the Detroit Council of Churches was recently considering what it should do in the face of the agitation in that city over compulsory military training, certain members were in favor of delaying action **pro or con**. Dr. Lynn Harold Hough, in urging that the issue be faced without evasion, used words which carried the Council of Churches with him and which might well be posted in every assembly hall:

"I dread organizations of this kind because of the danger of a form of dishonesty which is apt to creep in; that is the sidestepping of something that at

the moment is 'hot,' and putting it off for three or four weeks. The time to act on this matter, which has become public, is now. If this organization wants to repudiate the stand which I and a number of other ministers have taken as individuals, that is all right. Vote the resolution down.

"But in any event take some definite action on this resolution today. There is no method of taking away the moral strength of an organization that is more sure and certain than to sidestep issues like this and lay them aside until whatever action you might take would make no difference."

Honoring the Heroes of Peace

In his moving book, "Under Fire," written while the World War was still at its height, M. Barbusse describes the conversation of a group of soldiers at the front. In a lull of the battle, one of them, dreaming of the day when the war would be over, pensively remarked:

"It'll be no good telling about it. They wouldn't believe you . . . they couldn't. No one can know it, only us."

"No, not even us, not even us," another cried. "We shall forget, we're forgetting already."

"That's true, what he says," commented a third, "men are things that think a little **but chiefly forget.**"

How the course of events since the war has showed us to be "things that think a little but chiefly forget." How little do we remember the sacrifice of the millions who

"Laid the world away, poured out the red
Sweet wine of youth; gave up the years to be
Of work and joy."

The fact that on Memorial Day the masses of the people were more interested in baseball games than in a reverent acknowledgment of their debt to the dead should give us sober pause. And, more important, how slight the impression made on us by the ideals for the sake of which they died! Today, even with Germany disarmed, there are far

greater expenditures for war and far more men under arms in the world than before the war-that-was-to-end-war. "Men are things that think a little but chiefly forget."

And there are hosts of others, no less heroic in their spirit and far more constructive in their service, who are more utterly forgotten than the soldier. On Memorial Day none, so far as the Editor knows, except a little group in Cincinnati and a few other small groups that have followed its example, paid a tribute of praise to the thousands who, in the ordinary pursuits of peace have given their own lives that we might live or have a better world in which to live. What Cincinnati does might well be done everywhere. There, the Peace Heroes Memorial Society conducts on Memorial Day a beautiful service of flower-strewing for heroes of social construction who have died in the performance of daily duty.

Well has a modern prophet put before us the strange lack of perspective which makes us glorify the soldier and wholly forget the greater army of others who give their lives for the common welfare:

"You look with awe upon a battlefield. Do you not look with as much awe upon a tunnel? . . . Here is an honest battle. A battle with the rocks . . . Here is a battle in which no other takes up arms against a brother. Yet this battle, too, has its victims. And you look on . . . and say nothing . . . You look down into these holes and your pulse is undisturbed. What is the matter?"

And the unknown laborer, whom Horace Traubel thus describes as sacrificed to the building of a city, is only one of the large company who die at their dangerous but beneficent work every day in the year. That miner who perished in an explosion is a part of the price that was paid for the coal that kept us warm during the last winter. That sailor who stuck by his sinking ship or that engineer who perished in the railway accident were making it

possible for others to live. That policeman who was shot on his beat, and the fireman who died in the raging flames, were the cost of protecting our beloved homes. In factories and mines, in laboratories and hospitals, on plantations and city streets and the high seas, in every scene of daily labor, men are dying to make possible richer life for us. And yet they lie "unwept, unhonored and unsung." "Men are things that think a little but chiefly forget."

And yet death only makes more dramatic the sacrificial service that is being rendered every day. We have coal to glow upon our hearths only because other men have toiled in dark, damp holes under the earth. We speed over our steel rails only because still other men have labored in stifling foundries. Some of our lovely garments of silk that shine so lustroously have behind them a history which, if we really recalled it, would almost make us cry out that we could never wear them again. For, in some Chinese city, little children of eight or ten, all day long, week in, week out, dipped cocoons out of boiling water in a suffocating room, as the price paid for our luxury. There are more tears and blood on the things we daily wear and use than we are often conscious of. "Men are things that think a little but chiefly forget."

A few great servants of their fellows, but not many, do receive popular affection and esteem. A Charles A. Lindbergh, annihilating the barriers of space between two continents, wins the well-merited plaudits of the world. And Jane Addams, giving up the luxury that life offered her and taking on herself the burden of the poorest in Chicago, or Wilfred Grenfell, leaving a comfortable medical practice in London to become a doctor on the bleak shores of Labrador, where nobody knew what a doctor was, are among the most loved people in America. And such men and women are the true heroes of history. They have

shown an unflinching courage that lasts through a whole life and never knows an armistice. They have demonstrated abundantly that there are what William James called "moral equivalents for war"—noble causes that call out the spirit of hardihood and heroism and sacrifice, not in the destruction and carnage of the battlefield, but in a great struggle to make a better human life for the masses of mankind.

Most, however, of these heroes of service are never heard of. Who even knows the name of John R. Kissenger? But the fact that yellow fever is no longer a scourge can never be dissociated from him. When, in 1900, Walter Reed wanted to test his new theory as to how the dreaded disease was carried, John R. Kissenger was the man who volunteered to let himself be bitten by disease-infected mosquitoes. John R. Kissenger, however, is but a symbol of the great throng of men all about us whom no man can number, who have shown similar capacity for daily courage. Obscure and unheralded though they are, they give us a new vision of the god-like qualities and possibilities in what we too often think of as uninteresting and ordinary men.

We Are Getting On!

Not for a long time have we chanced upon more encouraging reading than certain pages of a report of the Methodist Episcopal Board of Home Missions and Church Extension. It commends a policy of no longer giving financial support to churches which are in competition with others in small rural communities. In 1925 alone, aid was withdrawn from two hundred such centers.

The Superintendent of Rural Work, seeking to arouse the conscience of the Church against the old idea of every denomination for itself, frankly declares that to continue the present method would be to invite criticism that will culminate in a break-down in missionary morale.

The Church and the Drama

By REV. S. PARKES CADMAN

IN DEALING with social problems church leaders are no longer content to think of repressive measures only and to look upon the law court as the sovereign cure of all social ills. They are in search of positive solutions which tend to make repressive measures unnecessary. They see that it is not enough to condemn the bad; they must strengthen and support the good.

The guiding principle was given classic expression during the early conflicts of the Christian Church, "Overcome evil with good."

A highly significant case in point is the new attitude of the Church toward the drama. Though sometimes the theatre has seemed a prodigal in a far country, the Church nevertheless recognizes the drama as its offspring and would restore the wanderer to the paternal household. With the eyes of the discerning father in the ancient story, the Church must look beneath and beyond the scars of the far coun-

try and strengthen the impulse to return to the father's house.

There is an uneasy stirring within the theatre itself. Its leaders realize that it is destined for higher ends than have sometimes found expression in its domain. Now is the time for the Church to throw the full weight of its influence on the side of every playwright, producer, actor and friend of the theatre who is working for better things.

It is for this purpose that the Church and Drama Association has recently been organized. It seeks to bring the Church and the theatre into a more cooperative relationship in support of the good and in this constructive way to stem the tide of trash and tawdriness and vulgarity.

Perhaps this experiment will prove the value of a method too much neglected in the Church's work and spread to other fields. If so, we may hope to see the principles for which the Church stands permeating all life with fresh power.

Research Report on the Mexican Oil Controversy

THE oil and land controversy between the United States and Mexico rests upon a real grievance on the part of American interests, but not one that justifies, under sanctions of international law, any sort of forcible intervention in the internal affairs of Mexico, according to the report issued on May 21 by the Department of Research and Education of the Federal Council of the Churches.

The petroleum law of 1925 is found to have confiscatory features and to be at variance with the understandings arrived at in 1923 as a prelude to the recognition of the Mexican government by the United States. At the same time it is pointed out that such violence as has been done to American property rights arises out of sovereign acts of the Mexican Republic in the adoption of her constitution and the enactment of domestic legislation, and that in the present state of international relations each nation, including the United States, "demands the right to be the judge of its own domestic laws, always subject to the limitation that if the operation of these laws results in violation of rights under international law the victim of any resulting injustice may demand, through his government, redress in forms prescribed by international law."

SOME EDITORIAL COMMENT

The following quotations from editorials in the religious and daily press are an indication of the reception given the report.

The *Presbyterian Advance* remarks:

"The report is a strictly informational document and

the foreword disclaims any intention to suggest what course either government should follow. It is one of the many fine features issued weekly by the *Information Service* of this Department."

The *New York Telegram* comments as follows, in an appreciative editorial:

"The Federal Council of Churches finds the petroleum law of 1925 has confiscatory features; that it is at variance with our 1923 understanding with Mexico, upon which Washington based recognition of the Obregon government; that other features of Mexico's new constitution and laws are at least novel, and so on.

"But most of these things have yet to be passed upon by Mexican courts, and none gives us the right, under international law, to use force against our Southern neighbor.

"With admitted grievances to settle with Mexico, the report asks, in effect, just how far should our State Department go in upholding American interests down there? . . .

"Quite as it claims, the Council of Churches does not suggest any course of action, nevertheless it does put itself very definitely on record as holding that the 'moral obligation to find an alternative to hostilities is not open to question.'

"This is not the first time the Federal Council of Churches has deserved a hand for its service to truth."

The *Congregationalist* says:

"The value of such reports, prepared by trained investigators whose sole interest is that of Christian regard for truth and righteousness, must be obvious. Such reports are, of course, not necessarily infallible, but those who prepare them are so well aware that the slightest misstatements of fact will be subject to the most open and intense scrutiny, that the very assumption of their task and its responsibilities makes for care and accuracy. We have followed the Federal Council's Research Department's reports for several years, and it is doubtful whether there can be found anywhere better and more dependable sources of information."

The Function of the Church in a Great Disaster

By REV. WORTH M. TIPPY

THE Mississippi flood is the second disaster which I have visited and studied at first hand with local pastors within two years as representative of the Federal Council of the Churches. Out of my experience in Florida and the Mississippi Valley have come observations and conclusions which I feel should now be given to the churches for consideration.

The Church, it has to be admitted, is not now "in the picture", as it should be, in the case of emergency disasters. The author as representative of the Federal Council's Committee on Mercy and Relief in the Florida hurricane and the Mississippi flood, makes valuable suggestions for the future.

EMERGENCY RELIEF AND THE CHURCH

When a flood, hurricane, conflagration or earthquake strikes a community, the immediate and overwhelming task is rescue and emergency relief. Every pastor should stay by his people, no matter how great the danger.

If the church is properly built and located, it should at once be made a center of refuge and relief for its own people, and the people of its neighborhood. The chancel of the Methodist Episcopal Church at Hialeah, Florida, was transformed into a hospital where surgeons worked and people died, and the edifice was crowded with anxious refugees during the night of the storm.

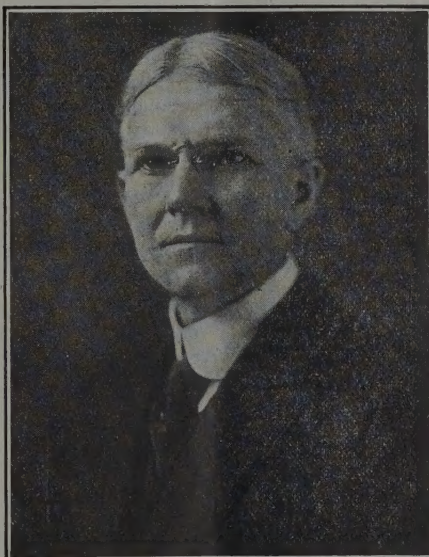
The Ministers' Association of the community should be called to meet immediately to consider emergency measures, and to place the church properly in the emergency organization of the community.

Members of churches should be checked up quickly by the pastor and his assistants. If a church has an effective organization by districts for parish visitation, as had the White Temple, Miami, this can be done within a few hours, and the results will be a revelation of priceless opportunities for emergency service.

Pastors are community leaders, or ought to be; next to care of his own people, the pastor should throw himself into the community effort. Every disaster has its own peculiar problems which it is impossible wholly to forecast. The flood has brought the problem of the refugee camps, eighty to ninety percent Negro. In the refugee camps the churches have a chance for great public meetings on Sunday, for Sunday schools, week-day work with children and

young people's conferences, and for vespers with community singing every night, to send homeless people to bed comforted and at peace under the consciousness of the care of God.

At Baton Rouge, Director Buchanan of the Red Cross, and Major Mudd of the Regular Army, proposed to the pastors that they should be given an office in the camps, and that they should there meet individual refugees who might need and desire conference. Major Mudd said: "We know in the Army that a good chaplain is the most useful officer in the regiment." Mr. Buchanan said: "There are times when all of us want to talk with a minister whom we trust. I have felt for a good while that the Church is not in the disaster picture as it should be for the sake of doing its own great spiritual work."



REV. WORTH M. TIPPY

THE CHURCH IN THE RED CROSS CAMPAIGN

The second feature of the emergency effort in a disaster is the absolutely necessary, immediate and nation-wide campaign for Red Cross

funds. I am wholly convinced that this is an effort in which all organizations should unite. A great disaster cannot be gone at piecemeal or by uncorrelated organizations. All must get under one banner. In the case of the present flood, the United States Government and the governments of seven states, as well as innumerable communities, saw the need of concerted action and voluntarily accepted general correlation of effort by the Red Cross.

The campaign for emergency funds is soon over. It must be carried forward with great power. I would have the religious press and pastors do their utmost to help by publicity and participation in community effort. In so far as one could observe during this flood, they did so. Pastors are especially valuable because of their position as preachers and community leaders.

THE CHURCH AND REHABILITATION

The emergency period is soon over, in Florida within two weeks, in the Mississippi Valley within perhaps two months. Then follows the

problem of getting people back to normal, which is rehabilitation. In Florida it meant rebuilding homes, putting a great wedge of country in order, and restoring several thousand sick and injured. In the Mid-West cyclone, one surgeon alone, Dr. Kleinfelder of St. Louis, saved 150 people from becoming permanent cripples and would accept nothing for his work. In the flooded states the great problems are immunization, sanitation, getting people and stock back home, and replanting a vast area.

Here again the Church is very much needed. It will have its own task of damaged churches and parsonages, and suspended incomes of pastors, which will require surveys by denominational boards, and assistance from the national brotherhoods. The Church can be invaluable in restoring community and personal morale, if pastors work with intelligence and zeal.

Finally, rehabilitation reduces itself to case-work with families, and with sick and injured people whose recovery is prolonged. The Red Cross sets about this task with great thoroughness. Its workers are drawn from the social

case-working agencies of cities throughout the country. These workers will need, and will welcome, the cooperation of pastors. They must have the guidance and assistance of ministers, doctors, and other people in the neighborhood who know the people who are to be helped to their feet.

In addition to everything else that it can do in a disaster, the Church has one job which is peculiarly its own, namely, a powerful ministry to the souls of men and to the souls of communities, which involves the awakening of courage, faith, love, sacrifice, great endeavor and the consciousness of the presence of God.

Nobody knows when the next disaster will come nor upon what communities it will fall, but its coming is inevitable. We shall pick up the morning paper and be startled by the black headlines. It may come to the community of one who is reading this statement. Therefore is it not clear, that every church should think through what it would do in case of flood, fire, earthquake or tempest, and be prepared for action?

Education in Understanding and Goodwill

THE Federal Council's Committee on Goodwill between Jews and Christians has become deeply interested in adult education in the United States because it sees therein a most powerful ally to the forces of understanding.

Education, of course, does not necessarily produce tolerance. On the contrary, there is a type of education which intensifies intolerance. Therefore, the *kind* of education matters tremendously.

The following description of the Cleveland Education Extension Council, in which the Federal Council's committee has unofficially aided, suggests a type of adult education which offers real hope of improved social relations.

The Education Extension Council strives to place educational opportunity, in the broadest sense, before as wide a range of our citizens as possible. It endeavors further to draw together in friendly groups different races and religions, in order that the cause of democracy may be both intellectually and humanly served. It is interested not merely in intellectual attitudes, but in social attitudes; not only in a city of intelligence, but in a city of friends.

The Council was created in January, 1926, by a group of people already active in adult education. It was organized under an advisory committee of one hundred citizens and a board of directors, chosen with great care to express the viewpoints of as many racial, religious and economic groupings in the city as possible.

The methods of informal adult education which have been adopted by the Council are:

1. The Cooperative Speakers Service.
2. The Discussion Group, patterned on the Socratic Plan.

3. The Neighborhood Institute, organized as a "school of the people."
4. The Forum, for free discussion of important issues.
5. Community conference, such as the Institute of Foreign Affairs.

The development of small groups for discussion is carried on through the Group Discussion League, one of the most fundamental of the elements in the Council program. The key to its significance lies in its power to knit together, in constructive thinking and democratic fellowship, younger groups of many different "isms" in the city. The Discussion League, with its eight groups of Negroes, Whites, Jews, Protestants and Catholics, promises the growth of a city-wide fellowship of all creeds and kinds of young people who have learned to bridge social, racial, and economic chasms in a comradely quest of education.

The Forum also merits particular mention. The Council believes that every major community section of the city should have its free platform for the discussion of the important questions before our people.

Adult education, in its truest and most vital meaning, offers the highest meeting ground for every element in the population. We have found many obstacles to meeting in our religious capacities. We are also grievously divided in our economic interests. It is in the field of our cooperative effort to feel and to understand the common life of man that we have a common work and a common interest great enough to knit us all together.

JOHN W. HERRING.

Northfield Conference to Discuss Vital Evangelism

THE following is the program for the important Conference on Evangelism at Northfield, Mass., June 22-24:

Wednesday, June 22, 2:30-5:00

Opening Session. Theme: "Spiritual Development through Public Worship" Discussion led by Dr. F. L. Fagley

Wednesday, June 22, 7:30-9:00

Devotional Address, by Rev. C. W. Gordon (Ralph Connor)

Thursday, June 23, 9:00-9:45

Dr. Gordon

Thursday, June 23, 9:45-11:30

"Conserving and Enriching Church Membership." Conference led by Dr. John M. Moore

Thursday, June 23, 3:00-5:00

"The True Evangelism," Bishop William F. Anderson

"The Significance of the Bishops' Crusade." Right Rev. Ethelbert Talbot

Thursday, June 23, 7:30-9:00

"Winning Disciples to Jesus." Discussion led by Rev. George Irving

Friday, June 24, 9:00-12:00

Address by Dr. Gordon

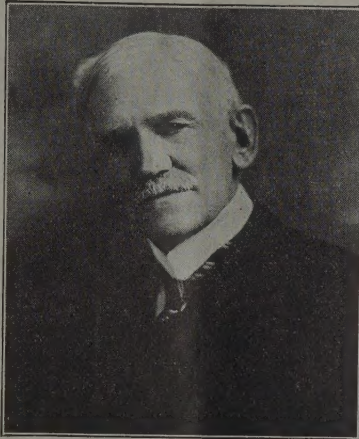
Address by Dr. Goodell

Fellowship Meeting

It is also expected that Dr. Adolf Keller, the European Secretary of the Federal Council, will speak at the conference, since he is to be on a brief visit to the United States at that time. His topic will be "The Present Evangelistic Situation in Europe."

PROGRESS IN EVANGELISM

Reports concerning the Easter ingathering continue to come to the office of our Commission. The following additions to those reported last month will be of interest to all the churches: From Cleveland, O., Secretary Wright reports—The Committee on Evangelism of the Federated Churches reports a total of 13,813 accessions to the churches during the year—Baptists, 1,197; Congregationalists, 1,197; Colored Baptists, 1,747; Disciples, 860; Episcopal, 639; Evangelical Church, 265; Evangelical Synod, 715; Methodists, 3,100; Colored Methodists, 1,078; Presbyterians, 1,189; Reformed, 516; United Presbyterians, 201; Churches of God, 100; Friends, 51; Unitarians,



BISHOP WILLIAM F. ANDERSON

84; United Brethren, 125; Universalists, 4; Lutherans, 545; Others, 200. The Lenten noon-day services of the Federated Churches have increased in power and influence each year. This year, a total of 61,717 were present during the five weeks.

Secretary Sanderson reports for Wichita, Kansas, a property value of \$3,556,987 for 58 churches, with a total membership of 27,329, with 25,000 in the Sunday Schools. In six years the Baptists have doubled their membership; the Methodists have increased about fifty percent. The proportion of

church members in Wichita is unusually high. The churches are growing more rapidly than the city. There are 8,081 Methodists; 4,042 Presbyterians; 3,878 Baptists.

Secretary Zahniser reports for Pittsburg that the year has been a most gratifying one. Much stress has been laid upon visitation evangelism, and both Dr. Guy H. Black and Dr. A. Earl Kernahan have conducted campaigns which were quite successful.

Dr. Roy B. Guild reports for New Bedford that the Holy Week services were very successful and that in addition to those who were gathered at the regular services the radio reached an even larger audience. The exact figures as to the total ingathering will soon be at hand.

Dr. Morrison, Executive Secretary of the Springfield Council of Churches, Springfield, Ill., reports a total of 740 received into 26 churches.

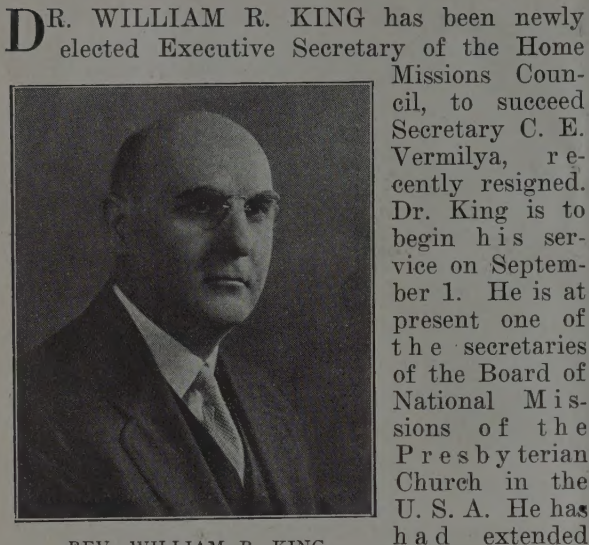
Dr. John M. Alexander, reporting the work in Columbia, Mo., says that, while it is impossible to give exact figures, a great movement forward has been made throughout the entire life of the city, both among the students and the general public.

At most of the General Assemblies and denominational conferences being held this month, evangelism has been at the front in a series of pre-assembly meetings, where the whole day has been given to this most fundamental task of the Church's work. Most of the denominations have expressed themselves in favor of a three-year period of special devotion to evangelism on the part of all the churches.

The meeting of Christian workers under the auspices of the Commission on Evangelism of the Federal Council, which is to be held at Northfield June 22-24, will greatly help to crystallize this sentiment throughout the churches.

CHARLES L. GOODELL.

Home Missions Council Elects Secretary



REV. WILLIAM R. KING

Dr. WILLIAM R. KING has been newly elected Executive Secretary of the Home Missions Council, to succeed Secretary C. E. Vermilya, recently resigned. Dr. King is to begin his service on September 1. He is at present one of the secretaries of the Board of National Missions of the Presbyterian Church in the U. S. A. He has had extended experiences as a frontier missionary, and has also served in important pastorates at Monmouth, Illinois, and in St. Louis. He at one time served as Western Secretary for the American Sunday School Union, and for several years was President of the Henry Kendall College, now Tulsa University, of which he was the founder.

The Home Missions Council feels highly gratified that it has been able to secure such a capable and experienced executive as it enters upon its more direct relation to the Federal Council of the Churches.

NEW OFFICIALS OF DENOMINATIONS

The national gatherings of several of the constituent bodies of the Federal Council of the Churches have been held during the past six weeks. It is interesting to note that the presidents or moderators of not a few of these bodies are ministers or laymen who have been closely identified with the work of the Federal Council of the Churches during the past few years. The officers thus far elected are:

Dr. Robert E. Speer, of New York, Moderator, Presbyterian Church in the U. S. A. Dr. Speer was, for four years, President of the Federal Council.

Dr. Ozora S. Davis, of Chicago, Moderator, National Council of Congregational Churches. Dr. Davis is a member of the Federal Council's Western Committee.

Mr. W. C. Coleman, of Wichita, Kansas, President of the Northern Baptist Convention. Mr. Coleman is a member of the Federal Council's Commission on the Church and Social Service.

J. Addison Jones, of Poughkeepsie, N. Y., Mod-

erator of the General Synod of the Reformed Church in America.

Rev. M. G. Kyle, of Xenia, Ohio, Moderator of the United Presbyterian Church.

Rev. R. F. Campbell, of Asheville, N. C., Moderator of the Presbyterian Church in the U. S.

DR. HAYNES HONORED

Dr. George E. Haynes, Executive Secretary of the Federal Council's Commission on the Church and Race Relations, was shown signal honor at the Biennial Meeting of the National Council of Congregational Churches, held in Omaha, Nebraska, last month. He was elected Assistant Moderator of the National Council. This is the first time a Negro layman has been elected to this office.

The work which Dr. Haynes has done through the churches for better relations between the white and the Negro races has put all Christian people in his debt.

Before coming to the Federal Council Dr. Haynes was Professor of Sociology in Fisk University. During the war he was associated with the Department of Labor of the United States Government. He is intimately in touch with many movements for the advancement of the Negro people and for cooperation between them and white citizens.

WASHINGTON FEDERATION SPONSORS CONCERT

Cooperating with the local Federation of Music Clubs, the Washington Federation of Churches recently brought to Washington Dr. John Finley Williamson, director of the famous Dayton Westminster Choir. He gave afternoon lectures to a group of one hundred organists, choir-masters and soloists. The course proved remarkably popular and helpful. The local musical leaders were enthusiastic in their praise of him and the value of his work to them.

On the closing night of the week, May 18th, Mr. Williamson was the director at a great Civic Massed Concert, in which over forty musical organizations cooperated. More than five hundred singers from choirs and choral clubs participated in the rendition of an exceptionally fine program of chorus numbers—sacred and secular. An added feature was the Brass Quartet of the United States Marine Band. The auditorium of Central High School was well filled with an appreciative audience. This was the first event of its kind, and was an outstanding success.

The undertaking was even a financial success! This goes to show that such a thing actually can be done in a large city.

INTERNATIONAL GOODWILL

(Continuing the Bi-Weekly
International Justice



Leaflet of the Commission on
and Goodwill)

M. Briand's Significant Proposal

IN HIS address in Paris on the tenth anniversary (April 6th, 1927,) of the entry of the United States into the World War, M. Briand made a tentative offer to the United States which had more significance than was at first realized.

After wide correspondence with individual leaders among the constituent bodies of the Federal Council, its Administrative Committee took the following action at its monthly meeting, May 27, 1927:

"We have learned with deep interest of the suggestion by M. Briand, Minister of Foreign Affairs of the Republic of France, that in order 'to give high testimony to their desire for peace France would be willing to subscribe publicly with the United States to any mutual engagement tending to outlaw war as between these two countries.'

"We are deeply convinced that an engagement of this nature between the United States and France in the spirit and with the ideals of Locarno 'would contribute greatly,' as M. Briand states, 'to broaden and strengthen the foundations on which the international policy of peace is being erected' and 'would furnish to the world the best illustration of the truth that the immediate end to be attained is not so much disarmament as the practical application of peace itself.'

"We believe that it is the unanimous judgment of the thoughtful leaders of our churches that the 'renunciation of war as an instrument of national policy' and as far as possible its complete abolition as a method for settling international disputes, are among the most urgent needs of the modern world, both moral and practical.

"We are therefore prepared to give whole-hearted and active support in the adoption of measures for the achievement of these ends. We earnestly request both pastors and lay members to give this matter prompt, thorough and prayerful study and to take such action thereon as may seem to them needed.

"We express the hope that early steps may be taken looking to the drafting of a suitable treaty between France and the United States, at the same time making it clear to other nations that the United States would be pleased and would hope to enter into similar agreements with them: by which to renounce war as an instrument of national policy and to undertake to submit for peaceful settlement any controversy of any character which may arise between them."

Capitalizing the Achievement of Colonel Lindbergh for Peace

The Administrative Committee also at the same meeting expressed the hope that the record flight of our American aviator might powerfully further constructive plans for permanent peace:

"The Administrative Committee of the Federal Council of the Churches rejoices in the unusual expressions of goodwill between the peoples of the United States and France, due to their common sorrow over the tragic loss of the brave fliers of France who failed to reach our shores, and the enthusiasm aroused by the successful flight of our own aviator, and earnestly hopes that the

occasion will be so used as to further powerfully the development of constructive plans for lasting peace between these nations.

"The courage, genius and idealism of the youth of France and of the United States are too noble and too precious ever to be used in fratricidal strife and mutual destruction. These nations may well give each other popular and also official assurances that they will never permit any circumstances whatsoever to betray them into the folly of sending against one another in deadly conflict such gallant, intrepid and heroic men as these proved themselves to be. Such bravery, determination and gifts as theirs should henceforth ever be devoted solely to the nobler tasks of conquering the barriers of nature and of mastering her limitless forces and resources for the welfare of mankind."

Further Limitation of Naval Programs

American Christians should follow with deep interest and prayer the forthcoming Three Power Naval Conference at Geneva to make plans for the further restriction of the naval building programs.

This conference may be regarded as a continuance of the Washington Conference of 1921-2, for it is to deal with those sections of the navies which the Washington Conference was not able to agree on.

The mere fact that Great Britain, Japan and the United States are willing to face together the question of their building programs for the smaller vessels (cruisers, destroyers and submarines) indicates the sincerity of their professions of goodwill and desires for permanent peace, and is a fine augury for the success of the conference.

The action of the Administrative Committee (May 27, 1927), dealing with this conference, reads as follows:

"In view of the immeasurable possibilities for good in international relations of the conference on limitation of navy building programs, to be held in June at Geneva, by Great Britain, Japan, the United States and such other powers as may associate themselves with it:
Be it Resolved,

"(1) That the Administrative Committee of the Federal Council of the Churches of Christ in America express to President Coolidge its appreciation of his successful leadership in securing the Three Power Conference for the further limitation of competitive naval building programs, and its earnest hope that positive results may be achieved comparable to those of the Washington Conference on Limitation of Armament of 1921-22.

"(2) That the Administrative Committee urge pastors and lay members of our churches to follow the procedures of this conference with prayer to God that His spirit may guide its leaders to such harmony of thought and purpose as to secure the largest possible results.

"(3) That the editors of our religious press be urged to give this conference important place in their publications, making clear the issues involved and the significance of the discussions, procedures and results."

American Policies in China

History has been marching forward in China with giant strides during recent months. The tragedy at Nanking, the identic notes by the principal foreign powers, the vociferous demands of Shanghai for a strong "gun-boat" policy, the massing of more than 100 foreign war vessels at Hankow, 600 miles up the Yangtse river, the definite and sharp break in the Nationalist Party between the Moderates and Radicals, with the apparent discomforture of the Radicals, and the outspoken utterances of the United States, Great Britain and Japan, refusing to intervene and insisting that their large military and naval forces in China are there only to protect the lives and property of their nationals, are some of the outstanding events of the past three months.

Several hundred American missionaries have withdrawn from interior stations at the request of the American Government, but these constitute only a small fraction of the 5,000 American missionaries in China.

Various American mission boards have passed resolutions supporting the non-intervention policy of our Government and advocating revision of treaties on a basis of equality and mutuality as soon as practicable. No mission board has advocated military intervention, although a few missionaries in Shanghai appear to have taken such action.

The Presbyterian Board of Foreign Missions adopted on May 16, 1927, a minute containing "an expression of hearty and unreserved confidence in the China Council and in the missions in China, of appreciation of the care and fidelity of the various Evaluation Conferences, of affection and solicitude for the Chinese Church, and of great desire for the complete autonomy and responsibility of the church, and of deep sympathy with the Chinese people in their struggle to achieve a united and orderly and righteous national life and a true and equal place among the nations of the world, possessing all national rights and performing all national duties."

The Baptist Board of Foreign Missions has cabled its China missions approving "rapid transfer of administrative responsibilities to Chinese Christians and re-occupation as soon as practicable of stations by missionaries urgently needed and desired, who understand that no call must be made for protection by foreign armed forces and no personal participation in Chinese political movements."

The National Committee of the Y. M. C. A. cabled (April 18, 1927,) to David Yui authority to proceed with the transfer to the National Committee of China of Y. M. C. A. land and association buildings in Tientsin, Peking, Hankow, Foochow and Shanghai, information to this effect having been given to the Department of State at Washington. The National Committee

also announced its policy to present no claims to the Chinese Government for indemnities for loss of life or property of its representatives in China and even to accept no indemnities if such should be demanded by the Government of the United States. "Claims for losses on the part of secretaries or their families resident in China should be made to the Foreign Committee only."

The *National Board of the Y. W. C. A.* reported (February 11, 1927,) with approval to President Coolidge and Secretary Kellogg a cable from their secretaries in China affirming their faith in the aims of the Nationalist Movement and their request that our Government should persist in the use of negotiation instead of force. The National Board reports that eight of its centers of work are wholly undisturbed and even at the remaining six centers much of the regular work is still going on. It, too, has arranged for the transfer of properties to the China National Committee.

In view of the rapidly developing situation, the Administrative Committee of the Federal Council took the following action at its regular meeting in May:

"The Administrative Committee of the Federal Council of the Churches of Christ in America declares once more the deep interest of the churches of the United States in the momentous events taking place in China and their profound sympathy with the Chinese people in this time of turmoil and struggle for freedom, for new life, for more equitable economic conditions for the masses, for national unity and for a place of equality among the nations.

"This committee desires to put on record its recognition and appreciation of the goodwill of many Chinese citizens for the foreigners whom they have befriended and protected at great risk to themselves and whom they helped to places of safety.

"We welcome the renewed offer of our Government, as stated by President Coolidge in his address of April 25, 1927, 'to negotiate a treaty giving China complete tariff autonomy and . . . the release of extraterritorial rights as soon as China is prepared to give protection to American citizens and their property.'

"The President has, we believe, correctly interpreted the sentiment of the people of the United States in saying that the United States has 'no disposition' to do otherwise than to assist and encourage every legitimate aspiration for freedom, for unity, for the cultivation of a national spirit and the realization of a republican form of government,' and that 'our actions will at all times be those of a friend solicitous for the well-being of the Chinese people.'

"The Committee desires to express its hearty concurrence in the expressed purpose of the Government of the United States to use its military forces solely to give protection to American lives and property, which, as President Coolidge well says, 'China itself would do if peace prevailed.'

"In these purposes and policies of friendship and goodwill we believe the people and churches of the United States will give the President their hearty support."

Outlawing Slavery and Forced Labor

The League of Nations Assembly last September took an important forward step toward abol-

ishing by united international action the ancient evils of slavery and forced labor. As the result of more than two years of preparation a general treaty was authorized and is now before the nations for ratification. In expectation that the League will shortly invite ratification by the United States, the Administrative Committee adopted (May 27, 1927,) the following declaration:

"The Administrative Committee of the Federal Council of the Churches of Christ in America hereby records its gratification at the recent progress made by the nations in their cooperative frontal attack on slavery and forced labor in the adoption by the League of Nations' Assembly of the Slavery Convention, which Convention, now before the members of the League of Nations for their ratification, promises to be a new high-water mark in the history of man's struggle for liberty and manhood.

"The Committee urges ratification of this Convention by our Government promptly on its receipt from the League of Nations, in order that our Government may lend its moral and practical support to the procedures essential to the complete abolition of slavery in all parts of the world and to the abandonment of forced labor just as rapidly as possible. Our Government, we are convinced, should cooperate in the fullest way with other nations for the final overthrow of these ancient evils and wrongs to humanity.

"This Committee believes it is voicing the mind and the conscience of the churches of America in this matter and assures the Government of hearty support by

the Federal Council of the Churches in every step it may take to further these high ends."

Message from National Council of Japan

Dr. James H. Franklin, Chairman of the Federal Council's Committee on Relations with the Orient, has recently returned from an extensive visit to China and Japan. He brought with him a letter of greetings to the Federal Council from the National Christian Council of Japan, which expresses its joy in welcoming Dr. Franklin as representing the Federal Council of Churches and emphasizes the growing sense of unity in holding common Christian ideals and goals. East and West, it declares, are facing essentially the same situation and battling with the same problems. The three closing paragraphs read as follows:

"In this connection we would not be fair to you should we fail frankly to tell you that the wound inflicted by the discriminatory clause in America's Immigration Law has not healed. The Japanese people do not consider this a closed question nor is there any indication that they are in any sense resigned to the present situation. Our people, however, are possessing their souls in patience, strong in the faith that sooner or later the fine sense of justice and fair play so characteristic of the American people will assert itself and remove this barrier to whole-hearted, unreserved friendly relations between these two nations.

(Continued on page 30)

The 1927 Conference of Social Work

THREE THOUSAND delegates attended the fifty-fourth National Conference of Social Work, held at Des Moines, Iowa, May 11-18.

Dr. John A. Lapp's presidential address was upon the topic "Justice First!" In the course of his address the eminent Catholic scholar said: "Charity discovers needs. It rouses men to moral duties. It points the way to justice. Justice is the goal, and as it is attained the obligations of charity are taken over by the institutions of justice. That which we care for out of charity today is prevented or provided through systems of justice tomorrow. Charity, intelligently given, looks to the elimination of the need for its ministrations.

"We freely give our sympathy and care to infants and children who are without means of decent living or are defective in mind or body. Justice requires that we go further and see that the sins and poverty of parents shall not be visited on their children.

"All investigation proves that people are poor in the main through injustice or unavoidable causes. A mere fraction only are responsible for their own downfall. War, floods and tornadoes, sickness, unemployment, under-employment, accident, mental deficiency, death or desertion, inadequate wages, business failures and dependent old age are the causes of ninety percent or more of all the poverty in the United States."

The national conference is divided into twelve

sections, including those upon the Family, Industrial and Economic Problems, Neighborhood and Community Life. Apparently all sectional meetings were well attended. It was fitting that the conference, when meeting in the greatest agricultural state, should give one-fifth of the program to topics relating to rural social work. The second evening session, one of the most prominent places on the program, was given to a discussion of the social and economic aspects of farm life. Grace Abbott, Director of the Federal Children's Bureau, called upon social workers everywhere to enlist in the fight for a fair chance for the millions of underprivileged rural children, while Henry A. Wallace, editor of *Wallace's Farmer*, presented the challenge of the present agricultural situation. Never before have social workers heard so impressive a demand as was made at this conference for social justice for the agricultural group.

As usual, there were a large number of meetings of kindred groups, including the National Conference of Social Service of the Protestant Episcopal Church, the American Association for Organizing Family Social Work, and the Committee on Rural Social Work of the American Country Life Association.

Secretaries of the Federal Council had responsibility for arrangements of several sectional meetings: Mr. Johnson on industry, Mr. Herring on adult education and Mr. Landis on rural social work.

The Christian Message and Industrial Conditions

THE "Appeal to Southern Industrial Leaders," signed by forty-one prominent Southern churchmen a few weeks ago, has been the subject of extended discussion throughout the South. Dr. Worth M. Tippy of the Federal Council's Commission on the Church and Social Service, who cooperated with the Southern churchmen by assisting in the drafting of the statement, has been the subject of grossly unjustifiable and false attacks, especially in the *Southern Textile Bulletin*, which has not hesitated to heap personal abuse upon him. The signers of the document, however, together with a considerable body of other Southern leaders, have maintained their position graciously but firmly, and have stoutly defended Dr. Tippy. Dr. E. O. Watson, Editor of the *Southern Christian Advocate*, although himself differing from the views of the signers of the "Appeal," has made a public statement asking for fair play, and John E. Edgerton, the distinguished president of the Tennessee Manufacturers' Association, has issued a widely-quoted statement insisting that industrial questions should be discussed on their merits as to the facts, and not as a basis of personal vilification. While strongly dissenting from the position taken by the signers and insisting that industry has advanced further than religion, he also made the following highly significant remarks:

"On March 27 the press published 'An Appeal to Industrial Leaders of the South,' signed by 41 representative Southern bishops and ministers. The only published reply to this appeal which I have seen was in the April 2 issue of a New York paper, under the headlines, 'South Challenges Attack on Mill Village System.' That statement, from the editor of a Southern trade paper, is so vitriolic, so full of vulgar irrelevancy and so grossly unfair in its incoherent make-up that I am unwilling for it to stand alone as representative of the mental or moral attitude of Southern manufacturers. While I do not approve of some implications and suggestions in the appeal of the ministers, I do not question their right to make it, nor challenge the spirit in which it was made. The gentlemen who signed it are not only reputable, but are among the most distinguished clergymen and citizens in the South. Eight of them are bishops distributed among three distinct denominations, and the others are outstanding ministers, also in several different churches. All of them have been for many years among the master builders of the New South on the old foundations of the Christian religion.

"The very worst that an intelligent and unimpassioned analysis of the esteemed gentlemen's address can reveal is a misunderstanding of the real nature of some of industry's prob-

lems, which undoubtedly accounts for certain unconsciously unjust implications and unacceptable suggestions in their fervent appeal.

"But there is nothing deliberately insidious or invidious about it. On the contrary, it breathes the very spirit of intended helpfulness. In this connection it should be understood that nothing can be gained by manufacturers, or those who essay to speak for them, by trying either to ignore or antagonize the processes or processors of education and religion, and there is no way to insulate industry against the social currents. The wiser course is to recognize the inter-dependency of all elements of society and to endeavor in legitimate ways to direct helpfully to industry and the nation all processes and currents which emanate from responsible sources."

TRAINING YOUNG MINISTERS IN SOCIAL SERVICE

In Cincinnati, Ohio, a remarkable experiment in the social education of theological students is being carried on through a summer course in social work, offered to students of Episcopal seminaries in cooperation with leaders in the Cincinnati Council of Social Agencies. The aim is not to make professional social-workers out of the clergy, but to fit them for more efficient service in their own future parishes and for more constructive cooperation with the social agencies of their communities.

The plan provides for nine weeks' practice work on the staffs of the social agencies of Cincinnati, together with round-table conferences on the major phases of social work, under the guidance of experienced social-workers.

To William S. Keller, a distinguished layman of Cincinnati, the enterprise owes its origin and impetus. Convinced that the Church has at its door social agencies which the modern pastor must learn to appreciate and work with, and that such understanding will come only by actual cooperation with them, Dr. Keller has secured the interest, both of clergymen and social-workers, in making this nine weeks' clinic a practical reality.

Those who have seen something of the experiment in the few years during which it has already been carried on are highly enthusiastic about its value for the training of the ministry. The Editor of the *FEDERAL COUNCIL BULLETIN* is happy to be counted among this number, and hopes that the plan may soon be widened to include students from the seminaries of all communions.

Fuller information can be had from Dr. William S. Keller, Groton Building, Cincinnati, Ohio.

Church Women Plan for Better Race Relations

THE delegates assembled at the Wyncote, Pa.; Interracial Conference of Church Women, May 13-15, passed the following recommendations, to be presented to the organizations participating in the conference and to any others that may be interested:

I. *The Church and Race Relations*

1. That there be frequent exchanges of visits interracially between members of white and colored groups such as schools, Sunday schools, young people's societies and church and allied organizations, both within each denomination and also interdenominationally.

2. That the policy of the various church bodies in their conferences and conventions follow the precedent established by the Federal Council of the Churches, the Y. M. C. A. and the Y. W. C. A. in securing places of meeting where all delegates can attend on the same basis.

3. That greater consideration of interracial problems and programs in training schools for Christian workers be considered by those responsible for such schools.

4. That in the planning and carrying out of programs of work affecting both races, the co-operation of both white and colored people be enlisted at the outset.

II. *The Negro in Employment*

1. That our several religious groups study the facts and consider methods of changing the attitudes of employers of their community toward colored workers.

2. That efforts be made to bring about a changed attitude on the part of white workers toward colored fellow-workers in industry.

3. That religious and welfare organizations help by encouraging and training colored workers for openings in industry, and by making an effort to place them in jobs.

4. That church groups advocate among colored workers such efficiency and such contact with white workers in an amicable spirit as will disarm prejudice and remove hostility.

III. *Education*

1. That a study be made of textbooks used in the schools and effort be made to have only such books used as give a true presentation of the Negro and his contribution to America.

2. That where there is need for bringing about a more sympathetic understanding on the part of white superintendents and teachers toward their colored pupils, the following methods are suggested:

- a. Talks about and by Negroes at parent-teachers meetings.
- b. Invitations to superintendents and teachers to become members of interracial organizations.

c. The appointment of colored members on boards of education.

d. Acquaintance of teachers with the lives and interests of their colored children outside of school hours.

3. That a way of bringing about a better interracial spirit in the entire school group has been found successful, viz: assembly programs, presenting the contributions to our common life made by the Negro and other racial groups.

IV. *Housing*

1. That an effort be made by church groups to create a more liberal public sentiment throughout the community in regard to colored and white people living near one another as neighbors.

2. That an effort be made to encourage the investment of money in homes that may be rented or bought by colored people.

3. That colored people be encouraged to join reliable building and loan associations and buy homes in that way.

4. It being felt that the objection to some classes of colored people as neighbors has a foundation at least in part in their slackness in keeping up their homes, we advise that volunteer home visitors of women under auspices of local organizations visit such homes to give advice and instruction in good housekeeping.

5. That cases of violence toward colored people who move into a white neighborhood be the concern of church people and that every community have some sort of interracial group to help adjust such cases.

V. *Health*

That special attention of church groups be given to the effort to provide hospital and clinical opportunities for Negro doctors as one of the best measures for the promotion of public health and the protection of the community against the spread of communicable diseases.

CHICAGO CONFERENCE

On May 25, about 20 white and 30 colored women, representatives of churches and allied agencies of Chicago, met at the Women's City Club, under the leadership of Miss Mary E. McDowell, to discuss interracial work for church women of the Chicago area. Dr. George E. Haynes, Secretary of the Commission on the Church and Race Relations, gave the women a description of the Conferences at Eagle's Mere and Wyncote, Pa. The women entered into full discussion of conditions in Chicago which church women should undertake to remedy. A permanent Church Women's Committee is being formed under the auspices of the Race Relations Commission of the Chicago Church Federation. Mrs. Charles W. Gilkey has been secured as chairman and Mrs. Lula Lawson as secretary.

Editorial Council of Religious Press Meets

AS this magazine comes from press, the Editorial Council of the Religious Press will be holding its annual meeting in Washington, D. C., June 14-15, at the Hotel Washington. It is expected that a group of fifty or sixty editors of leading Protestant journals from all over the country will attend, as well as business managers and publicity representatives of the various communions. The opening address will be delivered by Dr. Peter Ainslie, pastor of the Christian Temple, Baltimore, Md., and Editor of the *Christian Union Quarterly*. Most of the sessions will be conducted on the round-table plan, with few formal addresses, the object being to secure an interchange of experiences and points of view among the editors on the vital problems which the religious press of the country is now facing.

The agenda of the conference is as follows:

Tuesday Morning, June 14, at 10:00

- I. What Kind of Publication (in Objectives, Contents and Character) Will Best Serve the Church Today? Address by Rev. Peter Ainslie, Pastor, Christian Temple, Baltimore, Maryland.

Tuesday Afternoon, June 14, at 2:30

- II. The Relation of the Pastor and the Church Paper to Each Other.
 - a. As the Pastor Sees It. Address by Rev. Frederick Brown Harris, Minister, Foundry Methodist Episcopal Church, Washington, D. C., and President, Washington Federation of Churches.
 - b. As the Editor Sees It. Address by Rev. Dan B. Brummit, Editor, *Northwestern Christian Advocate*, Chicago, Illinois.
- III. Professional Standards—How to Establish and Maintain Them.
 - a. Ethical Standards.
 1. Relations of Editors to One Another.
 2. Ethics Governing the Copying of Articles.
 3. Copyright Laws, in Their Application to Church Papers.
 - b. Qualitative Standards. Address by Rev. Harold Marshall, Managing Editor, *The Christian Leader*, Boston, Mass.

Tuesday Evening, June 14, at 8:00

- IV. How to Increase the Circulation.
 - a. Address by Rev. Albert C. Dieffenbach, Editor, *The Christian Register*, Boston, Mass.
 - b. Symposium on "The Best Idea I Have Found for Getting Subscriptions."

Wednesday Morning, June 15, at 10:00

- V. Developing a More Adequate Program of

Publicity for the Church. Address by Rev. Walter I. Clarke, Publicity Director, Presbyterian Church in the U. S. A.

- VI. The Use of Syndicated Material. General Discussion, opened by Rev. E. O. Watson, Editor, *Southern Christian Advocate*, Columbia, S. C.

Wednesday Afternoon, June 15, at 2:30

- VII. Typography and Format, as a Printer Sees It. Address by Maxwell H. Geffen, President, Select Printing Company, New York.
- VIII. Advertising in the Religious Press.
 - a. How can the religious press strengthen its position with the advertisers?
 - b. Should the church paper be expected to advertise the work of the boards and agencies of the church without charge? If not, how can the boards and agencies be educated to adopt the principle of paid advertisements in the religious press?
 Round-table discussion, led by Francis H. Copithorn, Business and Advertising Manager of the *Churchman*, New York City.

DR. CADMAN TO SPEAK IN LONDON

Dr. S. Parkes Cadman, President of the Federal Council of the Churches, whose Sunday afternoon addresses and answers to questions are one of the most popular radio features in America, is to be heard for a week next July in the heart of London. At St. Martin's-in-the-Fields, the fine old Anglican church near Trafalgar Square, he will speak on five successive days and answer questions, previously submitted to him, dealing especially with the common interests and cooperative work of the American churches. For convenience of treatment, all questions submitted will be grouped under five heads:

1. Faith and Doctrine—Monday, July 11.
2. Morals—Tuesday, July 12.
3. Church Polity—Wednesday, July 13.
4. Social Welfare and Economics—Thursday, July 14.
5. Possible Developments—Friday, July 15.

Moses W. Dykaar, the portrait sculptor, has just completed a bust of Dr. Charles S. Macfarland, which was made by the arrangement of the sculptor and other friends in appreciation of Dr. Macfarland's service in promoting relationships of goodwill between Jews and Christians. A short time ago, a body of Christians and Jews in Brooklyn had a bust of Dr. Cadman made and presented to him in recognition of similar service.

What Will America Do?

By PROFESSOR JAMES T. SHOTWELL

ON THE sixth of April, 1927, M. Briand, ten times Prime Minister of France, now Foreign Minister, made a declaration to the people of the United States that France was ready to make with us a treaty that would effectively and for all time outlaw war as between these two nations. He said:

"France is willing to subscribe publicly with the United States to any mutual engagement tending to outlaw war as between these two countries."

"The renunciation of war as an instrument of national policy is a conception already familiar to the signatories to the Covenant of the League of Nations and of the Treaties of Locarno."

It is a conception, however, which so far the United States has never definitely and formally accepted, and the time has come when this great reform in international affairs, the greatest in all the history of the world, must be accepted by us.

For reasons which may seem as strange to future generations as they do now to many other nations than our own, America finds a difficulty in the acceptance of the alternatives for war in the settlement of international disputes almost similar to those which seemed at one moment to block the path of the Locarno settlement. France therefore sets its offer in the simple terms which provided the solution of the German-Polish negotiation; America and France will in no case resort to war for the furtherance of policy or the solution of controversy. This is all the war there is, except that of defence; and in making this offer along these lines France definitely places upon the people of this country the responsibility for a decision as to America's alignment in the great issues of peace and war, a responsibility even more definite than that which was placed upon it in the debates concerning the League and the World Court itself.

Unfortunately the body to which the Foreign Minister of France addressed himself has no single organ of expression, no ready means to determine the appropriate gesture in reply. All that the American public can do is to indicate to the press and through the utterances of citizens their earnest desire for appropriate action upon the part of our own Government. That Government has repeatedly stated that it is ready to take those steps to further world peace which have the support of public opinion. The next few weeks will have to show to what extent America really believes in following out those

policies which it has so often advocated in general and even to specific terms.



PROF. JAMES T. SHOTWELL

What bearing has this offer upon the work of the League of Nations? The answer to this question can readily be seen by anyone who recalls how the Treaties of Locarno were coordinated with the obligations of the League. Through such an open door as this we may yet pass into the new era of world peace, safeguarded by a community of nations of which sooner or later this country must be one.

T. R. GLOVER IN AMERICA

Professor T. R. Glover of Cambridge, England, will spend the months of July and August at Columbiana-on-Lake-George, New York, in collaboration with college, theological seminary and university professors on the problem of "The Functioning of the Group," with special reference to more efficient functioning of the Christian Church.

Columbiana—the word commemorating Columbus and his work on the Island of Iona—is the name of a fine estate located just north of Silver Bay, Lake George, N. Y., and recently acquired by the Biblical Seminary in New York. The purpose of President Wilbert W. White is to provide a place appropriate for group conferences every year, upon religious and related questions. Attendance is by invitation, and it is arranged to have leaders present in groups which succeed each other during the summer, each group remaining ten days.

Great numbers of thoughtful people in all denominations are awaiting with deep interest the results of the World Conference on Faith and Order, to be held at Lausanne, Switzerland, August 3-21. Whatever other results may accrue, there is a widespread conviction that the exchange of points of view, which will be brought about by this gathering of representatives of Christian churches from all over the world, cannot help but minister to a fuller understanding, and consequently to the furthering of the spirit of unity.

Dr. S. Parkes Cadman, the President of the Federal Council, and Professor William Adams Brown, the Chairman of its Department of Research and Education, are among the American delegates.

The Approach to Lausanne

By PROFESSOR WILLIAM ADAMS BROWN

DURING the first weeks of August a group of five hundred representative Christians will meet at Lausanne, in Switzerland, to consider how the differences which separate them can be overcome and the Church again present an undivided front to the world which it is seeking to win to Christ.

This attempt is no new thing. The movement for Christian unity has been going on for many years and important steps toward cooperation have already been taken. Such a step was the Edinburgh Conference, which, in 1910, brought together the representatives of the foreign missionary enterprise from many countries. Even more impressive was the Universal Christian Conference on Life and Work, which met at Stockholm in 1925, and was attended by what was probably the most representative company of Christians which has met since the Reformation.

The Conference at Lausanne will differ from its predecessors in one important respect. Both Edinburgh and Stockholm took the present divided condition of the Church for granted. Accepting our present divisions as for the moment inevitable, they asked how Christians could cooperate in spite of them. The fundamental differences of faith and practice which now divide the churches were by common consent ignored.

These omitted questions will form the staple of discussion at Lausanne. Its goal is not simply federal, but organic, unity. Not that any action binding the churches which are to be represented is contemplated. On the contrary, this is definitely excluded by the terms of their several commissions. What is planned is a frank discussion of existing differences with a view to clearing away misunderstanding and promoting sympathy. Nothing more. What may eventually result from the discussion is for the future to decide. But the point that interests us here, and which gives Lausanne a significance unique among recent conferences, is that the questions to be discussed are the questions which lie at the heart of our denominational differences and which must be cleared out of the way before any effective step toward organic unity can be taken. What is our Lord's plan for His Church and how is it to be learned? Did he contemplate a definite institution with fixed rules and regular officers, or a society of free persons who may function through organizations of different kinds? Where is the Church to be found in the world today? Do the existing churches belong to it, or only some of them, and if so, which? What must be done in order that the separation which now exists between Christians can be overcome and the prayer of our Lord for the unity of His disciples receive an answer so defi-

nite that men in general will realize that the Church is indeed one?

It would be unreasonable to suppose that in the short space of three weeks any definite or final answer can be given to questions so many and so momentous. More important than any specific answer will be the method of approach, and above all, the spirit which those who meet will bring to their discussion. If we come with closed minds, seeking only to defend positions already established, we shall but advertise to the world the depth and hopelessness of our divisions. But if we meet in the spirit of humility and faith, believing that God has been leading others as well as ourselves, and earnestly seeking for light on the questions that confront us, it is difficult to estimate the possibilities for good which may result.

Two great convictions have inspired the calling of the Conference, convictions of far-reaching importance for the welfare of mankind. One is that unity and uniformity are not the same thing. We may differ in many things and continue to differ, and yet in the essentials may be at one. Above all things today we need a fresh vision of the distinctive gift which God has given to us in the Christian Gospel, that, having seen this clearly and reappropriated it for ourselves, we may make room within the Church for the widest possible variety in its interpretation and application.

The other conviction is that the way to gain this fresh vision of the essentials and so to secure the desired unity is by the method of fraternal conference carried on in a spirit of sympathy and of faith. Let us resolve to understand before we differ and to sympathize before we condemn. If difference still remains and separation results, we may be sure that it will be for real, and not for imaginary, causes. But if the experience of those who have tried similar experiments be any indication of what is likely to happen at Lausanne, it will be found that when Christians come together in this spirit, the things that unite will be found to be so much more compelling than the things which divide that it will be simply impossible to stay apart.

The next issue of the *Federal Council Bulletin* will appear early in September, the July and August numbers being omitted.

The *Federal Council Bulletin*, in its new monthly form, aims not simply to present a record of the activities of the Federal Council, but also to serve as an organ of interpretation for the whole movement toward larger cooperation and unity among all Christian forces.

Religion and the Public School

By PROFESSOR LUTHER A. WEIGLE of Yale University

Chairman, Federal Council's Commission on Christian Education

THE churches made two great mistakes in the Nineteenth Century, which have narrowed

and weakened America's provision for the moral and religious education of her children. One of these mistakes was to strip the public schools of religious elements; the other was the adoption of the International Uniform Sunday School Lesson plan.



PROF. LUTHER A. WEIGLE

America do not afford to religion a place commensurate with its importance as a factor in our heritage and as a principle undergirding our moral well-being. With the exception of the reading of a few verses from the Bible and the recital of the Lord's Prayer in some states and communities, the teaching of religion has disappeared from the schools. They afford to children no conscious recognition of the part that religion has played and is playing in the life of humanity.

The public schools, however, are not themselves to blame for this situation. It was forced upon them by the quarrels and protests of the churches, or by folk who spoke in their behalf. Whenever a group, or even an individual, has chosen to object, on what are averred to be conscientious grounds, to some religious element in the program or curriculum of the public schools, that element has forthwith been eliminated, and no other religious element has taken its place. The movement has been almost wholly negative; there has been no coming together of the different religious groups for a positive reconsideration of its total trend and inevitable result. It was not infidels or atheists that stripped the schools of religion. It was people who spoke in the name of religion. Adherents of all faiths in America have been far more concerned to see to it that the public schools should not contain any element to which they could object than they have been to conserve in these schools the great fundamental principles of morals and religion upon which they all agree.

FAILURES IN THE CHURCHES

As for the Church's own program of religious

education, not only the Uniform Lessons, but almost all systems of Sunday school lessons, have been limited to material chosen from the Bible; and the schools using these lessons have tended to conceive their function in terms of instruction merely. The result of the first of these limitations is that pupils studying these lessons gain no understanding of such vitally important matters as the history of the Christian Church; the place of Christianity and Christian leaders in mediaeval and modern history; the comparison of Christianity with other religions; the development and present opportunity of Christian missions; the Christian approach to the social problems and movements of the world today; even the everyday problems of personal morality and social justice. It is tragic that the public schools should omit these matters, as they do almost entirely; and then that the schools upon which the churches have relied for the teaching of religion should neglect them as well, and confine themselves simply to the interpretation of scattered Biblical narratives. How, in this situation, can children learn to understand and appreciate Christianity as a living religion? How can they make it live within themselves and bear fruit in character?

The result of the Sunday schools' policy of instruction merely, to the neglect of the essential place of activity in educational method, as well as in moral and religious development, has been that there has sprung up, within and about the churches, a multitude of other organizations for the training of children and young people in wholesome social living and in the attitudes, habits and group activities associated with various forms of Christian service. In many churches these organizations operate more or less independently, without relation to the Sunday school, and with policies and programs determined by their state and national affiliations, rather than by their place within the local church's educational system. There results the educational inefficiency involved in a situation which leaves instruction and activity sundered—the Sunday school with a program of instruction unapplied in the group life of its pupils, and the other organizations with programs of activity unrelated to the instruction which their members are receiving week after week in the Sunday school.

Such is the situation in nearly one-half of the Protestant churches of the United States. But there is a brighter side to the story. More than one-half of the churches are definitely sharing in the revival of interest in the problems of moral and religious education which has stirred the

country in the first quarter of the Twentieth Century. A new type of church school is being rapidly developed—a church school for the teaching of religion, maintained by a local church or a group of neighboring churches, for children whose education in other respects is provided for in the public schools. These newer church schools are graded in the same way as the public schools; they provide for the moral and religious education of children through activity as well as through instruction; and their schedule includes week-day as well as Sunday hours.

Under the existing conditions we are not attaining the results in character-education which we should attain. The Sunday school has at best little of the pupil's time; it must compete with many other interests. It is thus peculiarly open to the danger of enunciating principles without full grounding in actual life-situations or full fruitage in practice. In fact, the church school can secure little practice in its own name, so to speak; it must use the other interests with which its pupils are occupied, seeking to illumine and motivate their practice within these, to the enrichment of character.

FAILURES IN THE SCHOOLS

The public school also, but for another reason, has difficulty to reach the full result in character. The public school has time enough, opportunities enough for daily practice. Its lack is in the realm of principle. Moral character is most surely established only when it is undergirded and sustained by a faith that the constitution of the universe itself is moral, and that moral values are therefore eternal. That faith, that conviction, is religion. But religion, we are told, must be kept out of the public school.

I do not believe that to be so. *Sectarianism* we must keep out of our schools. But that does not necessitate stripping them of all religious faith. The principle of religious freedom which insures the separation of Church and State is precious. But we must not so construe the principle as to prevent their mutual recognition and cooperation. We must not so interpret it as to render the State a fosterer of non-religion. We must not surrender the public schools to the sectarianism of atheism. Yet that is what, in some states we are doing.

We are deluding ourselves if we imagine that the introduction of non-religious "character-education" in the public schools will solve the problem of the moral ends of education, or quiet the conscience of those who have waked to the

danger of an educational system without religious motivation. Direct character-education but raises the problem of the ultimate sanctions of morality. If the public schools must teach that right is merely what men have agreed on, nothing more than convention, or fashion, or public opinion, or legal enactment by a majority in some legislature—if they are estopped from saying that some things are right because we believe them to be rooted in the constitution of the universe itself, expressions of the nature and will of the God upon whom our destiny depends—then we are in the presence of a new danger. Shall the State teach that right is mere fashion, and the Church that it has the stamp of eternity? That would be a conflict in the field of morality beside which the supposed conflict between evolution and Genesis is child's play.

For the old-time public school to omit religion was a matter of little consequence, for it omitted many things. But for the public school of today, with its range of interests coextensive with life itself, with its pupil-centered curriculum, and with its new emphasis upon character-education—for this public school to ignore religion and to refuse to use in reverence the name of God, conveys to our children a powerful negative suggestion. They cannot but conclude that religion is negligible, and God a pleasant fancy of misguided folk, when the school which undertakes to afford them a social environment simpler and purer, yet wider, better balanced and better proportioned than that in which they chanced to be born—I am using phrases of Dewey's—is silent concerning God and grants to religion no recognition.

But what has this to do with the churches, you will say. Much in every way. The churches were largely responsible for taking religion out of the public schools of America; and the churches will keep it out, unless they experience a change of heart. What the churches—Protestant, Catholic and Jewish—should do is to approach one another in mutual understanding, undertake a thorough study of the problem of the relations of Church and State in education and see if they cannot agree upon the type of recognition which, in full freedom of conscience, they desire the public schools to afford to the fundamental principles of religion. By their failure to do this they are unwittingly blocking their own efforts at the moral and religious education of children, and are betraying the schools into the hands of a small but growing group of pagans and atheists who dwell among us.*

The death of Francis E. Clark, founder and life-long president of the Young People's Society of Christian Endeavor, on May 26, marked the passing of an ardent worker for greater Christian unity. His influence has been one of the most potent factors in the cultivation of interdenominational goodwill and cooperation.

* A fuller treatment of the theme, including a discussion of the weakness of the Church's program of religious education in the past, because of its dependence on the Uniform Sunday School Lessons, appears in the June issue of *Religious Education*, reporting in full the author's address at the recent convention of the Religious Education Association.

Christianity and the China Crisis

By STANLEY HIGH

THE Chinese Christians, almost overnight, have become Christianity in China. Missionaries have been evacuated. Mission programs have been handed over—with a brief last-minute explanation—to

Chinese workers. Of mission buildings, a few have been looted, a few more have been occupied by Chinese soldiers, but most have been given, suddenly, into the trusteeship of the Chinese. Mission funds, for the most part, are transmitted to Chinese treasurers and administered by Chinese finance committees. And in the long run the state of Christianity is bound up, neither in the fate of the missionaries nor in the buildings which they have erected, but rather in those thousands of Chinese Christians.

What, therefore, of these Christians who in many cases are now the sole custodians of the Gospel which we, through a century, have preached to them?

CHRISTIANS AND THE NATIONALIST MOVEMENT

Their unanimity of support for the movement represented in the Kuomintang is hardly debatable. In the many cities of China where I have interviewed Chinese Christians I have met but one who did not look with hope upon the Kuomintang as the agency for (1) bringing a united China; (2) establishing Chinese autonomy over her own affairs; and (3) lifting China's status to one of equality in her international relationships.

On the question of membership in the party there is a division of opinion. A minority have joined the party. Some of them have reached places of influence in its councils. A majority, however, while whole-heartedly supporting the party and standing for the principles of Sun Yat Sen, have not joined it. They have maintained that, at present, Christians can exert their most helpful influence by working from the outside. At the same time there seems to be a general agreement that a time will come when membership will be necessary and a Christian obligation.

When that time comes, it is with the moderate wing, as opposed to the communist left, that the Christians will unite. It is, I believe, a safe statement that if ninety-eight percent of the Christian leaders of China are pro-Nationalist, ninety-six percent of those are aggressively of the moderate wing.

So far as acts of violence are concerned, educated Chinese are altogether too familiar with

This account of the way in which the Chinese Christians are meeting the new responsibility thrust on them by the present confusion in China is the vivid report of a student of missions who has been in the Orient for several months.

similar events which have accompanied wars and revolutions in the West to condemn too hastily their own movement because of such affairs—however much they honestly deplore them. I have had chap-

ter and verse of our own Civil War—with particular reference to Sherman's March to the Sea—cited as reference on that point. And when the history of the present war is written it is possible that one of its most striking facts will be, not the violence to foreigners, but the general absence of such violence.

To underestimate the strength of the radical wing, however, seems a general tendency among the Chinese at present: just as, in the West, it has been popular to assail the whole movement as Bolshevistic. Chinese with whom I have talked spoke confidently of the day of reckoning—after the Nationalists controlled the country—when, with one swoop, the Communists would be eliminated. Recent developments have somewhat modified this excessive optimism. I think there is ground for the belief that the extremists will be driven from their present places of influence. But I do not believe that end will be accomplished easily or within a short space of time.

THE FAITH OF THE CHINESE CHRISTIANS

More important than the relation of the Chinese Christians to the Nationalist Movement is their loyalty to the faith they have owned. The depth of that loyalty, as revealed in the present situation, takes one back to First Century Christianity. When the data are all assembled I doubt if any period of Christian history—certainly not any modern period—will be more inspiring. The story is a succession of incidents. Here I can set down only a few.

In West China, according to Mr. Lewis Havermale: "the preachers have organized themselves into a 'Flying Squadron' whereby they can report immediately at any point where the pastor is becoming overwhelmed by anti-Christian propaganda—by means of interviews, public meetings, and tracts or posters, encouraging Christians and effecting reconciliations. They have taxed themselves to provide for the budget."

At a recent meeting in Chungking, when salary cuts were imminent, many said: "If we were in the employ of some other institution, the Post Office for example, we would now call a strike. We have talked the matter over. We have decided not to strike. The job of preach-

ing the Gospel is not that of the missionaries but of us Chinese Christians. We will, therefore, return to our tasks even though we scarcely have enough on which to live. We will do our utmost, God helping us."

In Hankow, Bishop Logan H. Roots, of the Protestant Episcopal Church, tells many incidents of the devotion of the Christians. Here are two:

A pastor in a city near Hankow was taken by the Reds, bound, beaten and carried in disgrace through the streets of the city. He was placed upon a platform before a jeering crowd. "If you will renounce this Jesus," said the tormenters, "we will let you go." "I am a Christian," said the pastor. "You may kill me, but until death I cannot cease to preach. And if I am killed my spirit will remain in this place as a witness to my Lord." In the face of such courage and such a testimony he was released.

Two other pastors of the diocese were imprisoned, after having been badly beaten. Release, they were told, would come when they renounced their faith. It happened that the day on which they were imprisoned was, in the Episcopal Church calendar, sacred to the memory of St. Stephen. So the two Chinese pastors stood up in the midst of their fellow-prisoners and preached the story of Stephen.

"This is a day of spiritual rebirth in China," said Bishop Roots.

The most striking of all these examples of Christian devotion come from Nanking. During the entire day of terrors, when escape for the missionaries seemed unlikely, little groups of Chinese boys and girls and preachers and laymen—between frantic efforts to save their foreign friends—slipped into hiding places and held impromptu prayer meetings for the safety of the missionaries.

With little question, few of the missionaries could have escaped but for the sacrifices of the Chinese Christians—who have been forced to remain to pay the price for their devotion. When the soldiers came to kill Miss Lulu Golisch, the girls of her school made a circle, three-deep about her, and then told the soldiers: "If you kill her you must first kill us." The dean of this school, a Chinese, all day remained at his post, suffering the abuse of the soldiers. He refused to leave even when his own home was looted and his wife and children driven away.

One of the pastors of Nanking took his accumulated savings in order to buy soap, towels, toothbrushes, etc., for the missionaries in hiding near his home. When they left he gave to each a bar of chocolate "in case you are delayed." The Ginling College girls were dispersed, but organized little groups and spent the day in the backs of shops or hidden in the cemeteries, in continual prayer. When Dr. Price, an aged missionary, was told he must pay several hun-

dred or forfeit his life it was a group of Chinese Christians who banded together and raised the sum, an almost impossible one for Chinese.

Dr. H. F. Rowe, head of the Theological School, was beaten and dragged through the streets of the city. When I saw him he was still wearing Chinese clothes provided by his Christian rescuers. He said:

"It was worth the price of admission. Now we know, as never before, the reality of the faith which our Chinese Christians have professed."

THE FUTURE

I have here a letter from an experienced missionary who asks: "What about our return to the station? I have already told our leaders that when we return we return as their helpers, not as administrators. That job is now in their hands and we thank God for it. We do not propose to take it out of their hands again. There is plenty we can do. The greatest thing we can do is to give all the help possible that they may succeed in their task."

Another widely-known missionary writes: "It has taken the present political upheaval to refit ecclesiastical policies to the new era of Christian work in China. . . . These are days of great promise for Christianity in China."

The test that is involved in this day of the inauguration of Chinese Christianity will be less severe, I believe, upon the missionaries than upon their boards and supporters at home. A healthy number of those who have consecrated themselves to advancing Christ's program in China are prepared to return as guests of the Chinese on terms which the Chinese themselves will lay down. Whether or not the Church at home—and particularly its administering agencies—will see the vast opportunity involved in Christian work which is with, rather than for, the Chinese is a serious question.

It remains for us to determine, in answering that question, whether in going to China our primary purpose was to propagate our own peculiar institutions and interpretations or to propagate the Gospel of Christ. If the former is the case our money will be withdrawn when our names disappear from the inscriptions above our mission compound gates. If the latter is the case we will continue, even though anonymously so far as control is concerned, to sacrifice on behalf of those Christians who are now called upon to endure persecution and to face death because in them there is the faith that was in Christ.

"The Promotional Work of the Church," a pamphlet of forty pages reporting the most important discussions of the conference on this subject held at Atlantic City under the auspices of the Federal Council of the Churches, March 22-24, has just come from press. It is available at twenty cents a copy.

Better Standards for the Church's Care of Children

By H. W. HOPKIRK

Department for the Institutional Care of Children, Child Welfare League of America

THE Child Welfare League of America, with the cooperation of the Federal Council of the Churches, has been studying church work for dependent and neglected children, with a view to improving the quality of this work. For this purpose the Child Welfare League of America detailed the writer to give special service to church institutions and agencies and to church bodies, locally and nationally.

In its work with the churches the Child Welfare League of America has found about 420 institutions and child-placing agencies under Protestant denominational auspices in the United States. These care for about 27,000 children at an annual cost of between \$6,000,000 and \$8,000,000. It requires the full-time service of about 4,000 full-time employes to care for these children.

It appears that in the foundation and development of this work there has been little of the interdenominational planning and cooperation to which the churches have committed themselves in some other tasks. This has led to much duplication and a consequent lowering of the standards of child care in many church institutions.

The following illustration was given at the recent Conference on Church Work for Dependent and Neglected Children:

In one county in Western Pennsylvania we find three Lutheran institutions doing a similar work. It is true that the affiliations are with different synods or communions within Lutheranism. But, when we consider that this is not an urban county (although some of the children come from Pittsburgh) we cannot help feeling that, were they beginning today, these same Lutheran bodies—with their increasing readiness to cooperate—would unite in founding only one institution in order to economize and to secure higher standards of service.

One of the resolutions adopted by the Conference deals directly with the need for a more cooperative approach:

"It is resolved by this Conference that in order to avoid duplication of the work of existing institutions and agencies and to assure a socially sound and economical development of child welfare resources, churches which contemplate the establishment of new institutions or child-placing agencies should study critically the work now being done in order to find out what is most needed. In studying the child welfare needs of any community or area it is desirable to consult with church child welfare officials, state child welfare boards and national social service organ-

izations, such as the Child Welfare League of America, the Federal Children's Bureau and the Federal Council of the Churches."

In the report of the Child Welfare League's work with church institutions and agencies it was asserted that not more than fifteen or twenty percent of these organizations provide case-work on their admissions. Were such case-work available for all agencies and were all the cases now receiving care thereby submitted to a more thorough scrutiny, from thirty to sixty percent of the children under care would be returned to relatives or to others who are more properly equipped financially, and in other ways, to provide the care needed.

The development of such a case-work program will not put these institutions and agencies out of business (except possibly in the cases of a few which have been extremely careless with their admissions) but will lead to a more economical use of institutions and foster homes for those children most in need of care. With such improvements in social service we find a disappearance of the waiting lists which are an index to the inefficient functioning of the more primitive policies and technique on admissions. The well-equipped agency or institution now sends a field worker to interview relatives and to work with the family as soon as an application for the care of a child is received.

As one of the speakers said at the first session of the Conference, "the greatest economy is the saving of the home." The following resolution refers to the need for more and better case-work on admissions, and for the preventive work which is facilitated by such methods:

"In accord with the progress now being made by some church institutions and agencies it is urged by this Conference that more attention should be given by child-caring organizations of all kinds to the problems, liabilities and resources of the families from which children come. Evidence of this progress may be found in the greater caution now exercised in the separation of children from relatives, in more thorough case-working on admissions to institutions and the administration of mothers' assistance under the auspices of a few church institutions and other private, as well as public, agencies. It is essential to this progress that there be intelligent cooperation of ministers and churches."

(Other data from the papers given at the Conference can be secured by addressing the writer, who was the Secretary of the Conference, at the Child Welfare League of America, 130 East 22nd Street, New York City.)

National, State and Local Councils of Churches in Annual Conference

THE Annual Meeting of the Executive Secretaries of Councils of Churches, which was held in St. Louis, June 1-4, was devoted to a consideration of the tasks and problems confronting the federated movement, national, state and local. About fifty secretaries, including most of the staff of the Federal Council of the Churches, were in attendance.

The meetings were held in part in the new headquarters of the St. Louis Church Federation, and in part at the Eden Theological Seminary, in the delightful suburb of Webster Groves.

The conference marked a closer integration of the work of the national and local councils than has been attained at any previous time. The chief factor in bringing this about has been the service of Dr. John M. Moore, the General Secretary of the Federal Council, with special responsibility for relations with local and state federations.

The following officers were elected for the ensuing year:

President—Rev. Ross W. Sanderson, Wichita, Kansas.

First Vice-President—Rev. William B. Millar, New York, N. Y.

Second Vice-President—Rev. Don D. Tullis, Buffalo, N. Y.

Third Vice-President—Rev. E. C. Farnham, Portland, Oregon.

Secretary-Treasurer—Mrs. C. T. Simonds, Rochester, N. Y.

Representative on Federal Council's Administrative Committee—Rev. Orlo J. Price, Rochester, N. Y.

Preceding the conference there was a special meeting devoted to a consideration of women's interdenominational work, attended by representatives of women's missionary unions, women's departments of church federations and other forms of women's organizations. The discussions were especially significant because of the decision that the time had come when women's missionary organizations and organizations devoted to social service or other problems ought to be brought together in one body. The name which was suggested as a standard term to describe such an organization was "Council of Church Women."

The Findings of the Annual Conference of Executive Secretaries of Councils of Churches were as follows:

Relations between National, State and Local Councils

This joint conference has revealed anew and in striking manner the identity of the work committed to the national and local councils of churches and their administrative staffs.

It is the sense of this joint conference upon their common task between the staff of the Federal Council of the Churches and the secretaries of local and state councils of churches that the next outstanding objective in the program of the Federal Council is the further extension of the cooperative movement throughout the nation. In connection with the approaching twentieth anniversary of the organization of the Federal Council, we should, through the Federal Council, seek to enlist the representatives of the denominations throughout the country in the promotion of the idea and practice of interdenominational cooperation in local communities and in the states.

A committee is hereby appointed, to consist of Messrs. Macfarland, Cavert, Moore, Tippy, Haynes, Price, Armstrong, Root, Lamb and the new President of the Secretarial Association, to make a new appraisal of the whole movement, especially with regard to the relations between the local and state councils and the Federal Council and its constituent denominations.

Survey of Cooperative Movement

We learn with gratification and encouragement of the proposal of the Institute of Social and Religious Research to make an appraisal of the cooperative movement in the councils of churches. We believe this study is timely and can greatly advance the movement. In order that the full educational implications of such research work may be had, we recommend that the President of the Association appoint a representative committee to confer with the directors of the Institute as to method.

World Peace

We commend to the churches of the cities the Five-Point Program on International Justice and Goodwill, and we call on the secretaries of the local councils to promote such programs in their constituent churches.

Central Office

We are so full of admiration for the new offices of the St. Louis Federation of Churches and especially the wonderful Fellowship Room, that we are convinced that we may well call the attention of donors in all our communities to the significance of the bequest which made possible these church headquarters.

We further suggest that the churches of our country may well be informed through the religious press concerning the added dignity and usefulness attaching to the federation movement in St. Louis by reason of these beautiful and commodious headquarters.

Religious Education

Because of the importance of religious education in the life of the churches, and

Because of the manner in which local congregations and denominational bodies have come uniformly to include religious education as an essential phase of church life,

And because of the significance to the development of church cooperation of the pioneering efforts of such early organizations as those now merged in the International Council of Religious Education,

We especially commend a plan of organization which includes:

1. A local or state agency of religious education functioning as the Department of Religious Education of the local or state council or federation of churches;
2. Clear "trackage" from this agency to the International Council of Religious Education;
3. Local financial support by this agency for the larger territorial units.

Evangelism

We believe that the proposal to celebrate the nineteenth centenary of the ministry of Jesus during the three years culminating in 1930 is one which we ought heartily to endorse. We call special attention to the evangelistic opportunity, both in the field of formal religious meetings and in the field of personal evangelism, afforded by this proposal.

Social Service

We believe the most intimate and cooperative relationships should obtain between councils of churches and councils of social agencies. We think the time has come for local and state councils and federations of churches to organize the training of church social workers with special emphasis upon the religious aspects of social case work. We appeal to the Commissions on Social Service and Christian Education of the Federal Council of the Churches to give attention to the problems involved in such training. We recognize the danger to local and state councils and federations of churches of becoming merely expressions of the program of the Church as it is today and of failing to embark upon such spiritual adventures as that of christianizing social and industrial relationships. We urge every council and federation to study, with the help of the Commission on Social Service of the Federal Council of the Churches, the best methods of local approach to this adventure.

We commend the Labor Sunday Message and urge that in every city one or more central Labor Sunday services may be held on September 4, preferably with the cooperation, both in plan and in promotion, of the local central labor unions and of the chambers of commerce.

The Churches and Drama

We believe that local church councils should effectively associate themselves with any committees interested in better drama (spoken and silent) which command public approval, and where such committees do not exist, we believe that the federation should take the initiative in creating and directing such committees or groups.

The Radio

Appreciating the unusual value of broadcasting religious programs, we urge the fullest possible cooperation with local stations and officials to the end that this channel of service may be utilized with the largest measure of helpfulness. In this connection, we note with pleasure the recent organization of a representative national committee dealing with this whole subject and hope that it may aid greatly in ridding the air of discordant and unwholesome propaganda and in increasing the opportunities for programs of unquestioned excellence and of real worth to the whole country.

Race Relations

Realizing the growing usefulness of the Commission on the Church and Race Relations and its affiliated bodies, we urge hearty cooperation therewith in all wise plans for developing interracial goodwill. Carefully chosen committees will help both in creating the proper attitude and in gradually working out a program of service in worthwhile common tasks in local communities and state-wide organizations.

Women's Work

We note with great satisfaction the admirable work being accomplished by interdenominational groups of church women in many parts of the country.

We rejoice that their continued progress is to be marked by closer affiliation and cooperation with local and state councils and federations of churches. We earnestly trust that the hope of the women for a national field secretary may be realized and that the Federal Council may so relate itself to the progress of the women's work locally and nationally that the closest possible affiliation and cooperation may result in all our federated efforts.

It was decided to hold the next meeting of the Association of Executive Secretaries of Councils of Churches in Buffalo, N. Y., June 5-7, 1928.

The Student World

WALTER W. VAN KIRK, *Editor*

Cultivating the International Mind

THE annual student pilgrimage to Europe and the East will soon begin.

A Women's Student Pilgrimage to Europe is to be made this summer under the auspices of the Young Women's Christian Association. This is to be "a voyage of understanding," not a sight-seeing trip. All races and all sections of the country will be represented in this traveling guild of youth. The itinerary includes a student conference in England; a week with the German Youth Movement; a survey of Poland; a visit with the German Self-Help Students and attendance at the Geneva Institute on International Relations.

Still another "Friendship Pilgrimage" will be made in July to Far Eastern countries by a group of undergraduates from Pacific Coast colleges.

The National Student Federation of America has arranged for four groups of American students to visit the Soviet Union during July and August. Each group will number fourteen and

will be in charge of native student leaders who will act both as guides and as interpreters.

As in other years, there will be a large number of students and young people visiting Geneva under the auspices of the Students' International Union.

The leaven of the international mind seems to be reaching out in all directions.

Bringing the World to the Campus

Students at the University of Iowa are getting a glimpse of world affairs. An International Council has been organized, the purpose of which is "to find out the attitude of students from other lands toward the foreign policies of the United States, to get the facts on present international difficulties, to understand the difficulties of other countries, to work toward world peace, to create the international mind."

These meetings are open to all university students, faculty and the town people. It is primarily a student organization—initiated by them and run by them. Their program for the past few weeks has covered three of the more

critical of our international problems—China, Nicaragua and Mexico. The League of Nations has also been debated. The *Daily Iowan* is proving to be of great help in getting the message of these gatherings over to the students. The Federal Council's Commission on International Justice and Goodwill is cooperating with this Council in furnishing literature for discussion purposes.

The R. O. T. C.

Beginning with the 1927 fall term, the R. O. T. C. at the University of Depauw, Greencastle, Indiana, will be placed upon an optional basis. Depauw is one of the universities of the Methodist Episcopal Church, and its decision to do away with the compulsory feature of the R. O. T. C. is in line with a similar action taken at Boston University, another Methodist institution, a year or more ago.

An Appeal to North American Youth

As reflecting a spirit of unrest and of mistrust of the United States among many of the peoples to the south of us we quote excerpts from an appeal recently issued to the youth of North America by Dr. Alfredo Palacios, President of the Latin American Union, in Buenos Aires:

"I address myself to you to express the thought and the disturbances in the minds of the youth of Latin America and beg, because of love for your country and for the future of America, that you take my words seriously and meditate upon them serenely.

"Ominous indeed is the mechanical power of your country. Half of all of the 'horsepower' of the whole world and more than half of the gold of the world is held by you, as you are also the creditors of all the nations. Your capitalism, which has at its service the machinery of your Government, is marching aggressively, carefree, to capture markets and to export capital. Our countries are losing their sovereignty and are being converted into colonies wound around the coils of your financial diplomacy. Economic penetration and political intervention march together, as in Panama, Santo Domingo, Haiti, Nicaragua and Cuba.

"The members of your oligarchy have evidently decided that there shall exist no other America than their own. Up to the present they have taken possession of the name and have simplified many things. Thus Pan-Americanism today signifies practically North Americanism; and the Monroe Doctrine implies the dominance of the continent. The fact that Latin America constitutes two-thirds of the land of this new continent has for them no importance because it is not united. The fact that much of the continent is occupied by a race distinct from the North with more ancient culture seems only a molesting detail, transitory in its existence.

"But more human, more living an idealism

than your motto 'America for the Americans' is our motto 'America for Humanity.' For if America is to remain a universal reality and correspond to the present epoch it ought to demonstrate itself as an experiment that extends beyond Europe and unites the Orient and the Occident in one altruistic synthesis of human integration.

"We in Latin America have accomplished nothing in the practical world up to the present time. But we have forged a soul peculiarly our own. It has within it a germ of new spiritual expression. On you yourselves is largely dependent whether or not this soul shall be permitted to develop and make its own peculiar contribution to humanity.

"United, the two Americas, one of spirit and the other of action, one of thought and the other of will, one of emotion and the other of dynamics—united, they can complete the human sphere and direct the world toward a new evolution. If we collaborate with you, the pioneers of Walt Whitman, the idealists of Emerson, and the intrepid reformers of Thoreau, we will succeed in conquering a future with infinitely more splendors in store than has the present. Tireless explorers! There lies ahead a virgin field to discover and to colonize in the hearts of men."

LABOR SUNDAY MESSAGE

An important Message has been issued by the Commission on the Church and Social Service for Labor Sunday, which this year falls on September 4. A special policy has been pursued this year in making the Message very brief. This has been done so that it can be read in its entirety from the pulpit. In case the pastor is away on Labor Sunday he can at least request the minister who supplies his pulpit to read the Labor Sunday Message, whether or not he may preach on the subject of the day. It is expected that because of this feature the Message will receive much wider use than ever before. It is also possible, because of the brevity of the Message and the low cost of printing, for churches to order a sufficient number of copies to hand one to each member at the close of the service. It is attractively printed on a single sheet with a border, and is suitable for posting on bulletin boards. The Message is released to the press on or after July 25th.

Copies of this Message may be secured from the Social Service Commission of the Federal Council of the Churches at seventy-five cents per hundred.

On June 11, the Federal Council staff enjoyed an outing at the home of Dr. and Mrs. Charles S. Macfarland at Mountain Lakes, N. J. The day was spent in canoeing, motoring through the surrounding country, and in various sports. Through the hospitality of Mrs. Macfarland luncheon was served upon the lawn.

An Educational Approach to Our Liquor Problem

By REV. BENJAMIN S. WINCHESTER

Executive Secretary, Federal Council's Commission on Christian Education

THE prohibition movement began as an educational campaign, setting forth the dangers inherent in the use of alcoholic beverages, and seeking to build up in the individual a wholesome fear of the consequences of indulgence and an acceptance of total abstinence as the only safe method of control. The time came, however, when the mode of attack changed. All the evils, social, political, and economic, became concentrated and tremendously aggravated in the American saloon, under the constant stimulus of greedy manufacturers aided by the pressure of social and economic maladjustment. The situation grew intolerable, and emphasis shifted to political aspects of the problem. As the menace of the liquor traffic became objectified in the saloon, efforts for control were focussed upon its destruction as a legalized institution. With the passage of the Eighteenth Amendment and the Volstead Act this and much more was finally accomplished.

A large part of the confusion in connection with the liquor problem as it exists today is due to failure to analyze this changed situation and reformulate the educational objective. We need to realize both what was accomplished by legislation and what must still be accomplished by education.

It might seem, at first blush, that the immediate educational objective today is to develop a public sentiment in favor of *law enforcement*, but this may well be questioned. Efforts to enforce the prohibition law must continue to be made, but to attempt to coerce great masses of mankind into conformity with the law by force is bad pedagogy—bad because ineffective. Coercion is meant for the comparatively few who are rebellious. The many will not become law-abiding through compulsion, especially when they constitute a strong, self-conscious group. The mass of people are not prevented from committing burglary or murder through fear that the penalties of the law will be visited upon them. They live and go about their business quite unconscious of the law, taking it for granted. Only the occasional offender feels the grip of its iron hand.

A PROBLEM OF SOCIAL CONTROL

Now the great majority of our citizens had become convinced that the saloon was an evil institution and should be got rid of. Apparently they assumed that if it were eliminated, this, of itself, would suffice to solve the liquor problem. There is little evidence to show that

any large proportion of our citizenship had given much thought to other methods of control, or were prepared to visualize the situation which was found to result when not only this institution, the saloon, but all forms of the liquor traffic, and even ownership of liquor, were outlawed. As a realization of this situation began to dawn upon the people, a great resentment arose among those, especially, who had always been accustomed to regard themselves as free and respectable citizens and now, for the first time, perhaps, because of their personal or social habits, found themselves in conflict with the law, and objects of its restraining purpose.

That the real problem is not, even yet, clearly perceived, is evident from the almost utter lack of constructive suggestions as to how to deal with the situation created by the passage of the Amendment. The problem is fundamentally one of social control. The opponents of prohibition offer, however, no alternatives except repeal, or such modification as will permit the use of light wines and beer. In other words, they propose, in effect, to increase control by relaxing it!

The objective which education should seek to attain would seem to be the development of an intelligent and social attitude toward the fundamental issues. A truly religious philosophy requires us to regard human life as sacred, and to conserve, as far as possible, both physical and mental energies, in order that we may contribute our utmost to human welfare. If the great majority of people in our country are to observe the law against the use of alcoholic beverages, they will do so, not because it has been placed in the federal constitution, but because they are convinced it is written in the constitution of their own bodies, and of society itself.

MAKING THE FACTS KNOWN

It is the task of religious education to bring about such deliberate conviction in the minds of men. The effect of alcohol upon human energies must become widely known and fully realized. The miseries of alcoholism, insanity, and other attendant maladies must become as vivid to the minds of men as those of cancer or tuberculosis or typhoid. The lessened economic efficiency of even the moderate drinker is a matter of scientific demonstration, and should become as much of a handicap in seeking or holding a job as would any other serious physical defect. Communities must be *taught* that the use of liquor demoralizes not only the drinker

but his family, and throws upon society the burden of their support. The social cost of almshouses, institutions for the feeble-minded, insane and delinquent, and of a large part of all crime, as most of us know, is directly or indirectly traceable to the use of alcoholic beverages. We know it, in a general way, but we are not made to *see* and *feel* it. We need an education that will bring home to every one of us the significance of these facts.

Probably the most urgent and obvious reason for renewed effort at social control of the liquor evil is the very complexity of modern society and the universally prevalent dangers arising therefrom. It requires a clear head to enable one to travel daily in safety to and from his place of work. Railroads, trolley cars, automobiles, kill and maim a vast number of unfortunates every year. Multitudes more are the victims of machines, elevators, noxious chemicals, mine disasters, and similar accidents. Common sense would dictate that every individual should refrain from every sort of indulgence whose effect is to make less sure and steady muscular activities and mental processes; if not for his own sake, then through his sense of obligation for the safety of others. It has often been demonstrated that the effect of alcohol, even in small quantities, is to impair the power of muscular coordination and control. Its beverage use is, therefore, more than ever a social menace now when our very lives depend upon the ability to make quick and accurate decisions and movements.

DEVELOPING RIGHT SOCIAL ATTITUDES

Religious education is not concerned primarily with setting forth these facts, important as they are, but with developing an attitude toward life and society with reference to situations in which liquor-drinking is a factor. What are the ideals which will inspire a proper sense of responsibility, individual and social, and how may these ideals be made dominant in these situations?

The program of religious education, therefore, should make due provision for meeting this problem, in the family, in Sunday school classes, in young people's societies, in college discussion groups, in adult classes, in parents' classes, in public forums, in sermons, in Y. M. and Y. W. C. A. classes, in children's story papers, in the religious press, wherever the Church attempts to exercise the teaching function. Ideals of physical health and mental alertness should be attractively presented from the earliest years. Boys and girls should be given examples of vigorous men and women who have attained a noble character and have rendered useful service through self-control and resistance to all forms of unwholesome self-indulgence. The physiological and social effects of alcohol should be

made clear, and full opportunity be given for reaching intelligent convictions as to one's personal attitude on the use of alcoholic beverages. Young people should face situations in which the question is likely to arise as to their personal reaction. They should be encouraged to discuss frankly in all their bearings, both individual and social, the possible alternatives of action. Employers must be made to realize that the use of liquor is a source of danger and of economic loss, and employees must be made to feel that drinking is not only dangerous in itself, but a distinct hindrance to success and promotion. Public opinion must be brought to bear upon those who assume that the possession of wealth confers the right to unsocial and dangerous behavior, whether it be the drinking of bootleg liquor, the breaking of the speed laws, the corruption of voters and public officials, or any other evasion of responsibility. The poor must be helped to see that escape from the grind of poverty is more nearly possible through industry and thrift than through the delusions of drink. Parents must understand that children are taught less by precept than by example, and that their own behavior determines the conduct of youth. Society at large should cease to treat the liquor problem as a joke and demand that dramatic performances, moving pictures and the press refrain from representing drinking scenes and social debauchery as normal ways of living.

MORE THAN AN INTELLECTUAL PROCESS

We need to be on our guard, however, against the folly of thinking that young people can be safeguarded against temptation by a purely intellectual process. The power of appetite and social suggestion must be met by conviction which has back of it a strong emotional drive. The main responsibility for building up an attitude of repugnance against the use of alcoholic beverages rests upon the home. It used to be possible to arouse antipathy by reference to the ever-present saloon with all its sordid accompaniments. Now this object lesson has disappeared from view. A twelve-year-old boy surprised his mother recently by asking, "Mother, what is a saloon." But he also told her in much detail, and with no little admiration, of what he had seen of drinking in a neighbor's household. Clearly this was a case demanding prompt and energetic treatment by the parent to strip off the glamor of this experience and expose the real danger which lay beneath.

It is time that religious educators turned their attention to the solution of this menacing social problem. It is fundamentally a problem of development of social attitudes and a sense of social responsibility. Our only real hope lies in education.



GROUP OF RESERVE CHAPLAINS ON DUTY AT THE TRAINING CONFERENCE HELD IN WASHINGTON, APRIL 26-30

Can Trust Obligations Be Transferred?

By REV. ALFRED WILLIAMS ANTHONY

THIS question frequently arises, both in the field of commercial transactions and in connection with charitable objects. When trust companies consolidate they must meet this question and answer it in harmony with legal obligations so as to leave undisturbed any trusts previously administered by either of the companies entering into the consolidation.

At the Mid-Winter Conference of the Trust Company Division of the American Bankers' Association of New York, February, 1927, an address by Judge William R. Hervey of Los Angeles, California, dealt with the merger law as applied to trusts.

The writer of these lines has had an experience in the field of denominational consolidations which exactly illustrates the same problem from the ecclesiastical point of view. A statement made by him, published in "Trust Companies" of April, 1927, described this experience:

"A merger of denominational organizations has come under my observation which exactly illustrates the law as defined by Judge Hervey. Prior to 1892, there were in existence five incorporated bodies administering missionary work of a denomination, the name of which it is not necessary now to give. Three of these legally competent bodies existed under the laws of New Hampshire and two under the laws of Maine. Three of the five had built up modest endowment funds held in trust by each for its own specific purposes.

"In 1892, these five bodies were authorized by special acts of the legislatures of New Hampshire and Maine, to merge their powers, functions and funds, in a newly created organization, incorporated under the laws of Maine. One of the five bodies preferred not to enter into the merger and up to the present time has stayed out

of the merger, although cooperating with the new body in all essential ways. The other four organizations transferred to the new one, along with their missionary property, all other funds held in trust.

"In 1911, pursuant to further merger agreements, the powers, functions and funds of this last organization were partitioned between two incorporated missionary bodies connected with yet another national and denominational organization, so that trusts which were first set up by an independent ecclesiastical body, which we may call A, were later consolidated with the funds of B, C and D, in a central organization which we may call E, and from E the old trusts and the new trusts which had been established were then turned over, a part to an ecclesiastical association which we may call F, and another part to an organization G,—F and G being constituent parts of the national body known as H. Here, then, is a rather intricate yet a simple series of movements and combinations which have carried funds from donors and testators through A, B, C and D by separate channels into E, a common pool, and then out of this common pool they were distributed in course of time to F and G, which are in the fellowship of H.

"This process of transferring fiduciary powers and responsibilities has been in progress since prior to 1892, a period of more than 35 years. The processes and the acts incident to these combinations and transfers have been called in question three times by an appeal to the courts, twice in the State of Tennessee and once in the State of Nebraska, and in each of these cases the suits at law have been decided favorably.

"Probate and surrogate courts have been informed of these proceedings and have permitted organization E repeatedly to receive legacies and trust funds designated for A, B, C and D and turn them over to F and G, so that by the decision of these courts—probate and surrogate—these procedures and acts attendant upon them have been sanctioned and confirmed in the States of California, Minnesota, Wisconsin, Nebraska, Illinois, Ohio, Pennsylvania, New York, New Jersey, Connecticut, Massachusetts, Vermont, New Hampshire and Maine.

"In reality, the law of merger as applied to trust

companies has been operating in this field of ecclesiastical organizations for more than 35 years, manifesting a common agreement of courts over a wide extent of the country in assenting to the transfer of fiduciary powers and responsibilities, as men decided to cooperate, combine and consolidate.

"In each instance, the essential principle involved has been that a lesser body in prior existence does not lose its existence, or its identity, when it becomes a part of a larger body."

Negro School Dedication in Florida

THE writer had the pleasure of being present at the dedicatory exercises of a Negro public school in Mount Dora, Florida, on April 24, and believes the occasion worthy of description, in the interest of interracial goodwill.

About twenty-five leading white people attended, and about two hundred of the colored race. After the singing of "America," prayer was offered by the African Methodist Episcopal pastor, Rev. A. W. Smith. A very fitting address was then delivered by Mr. D. C. Sherman, the Mayor of Mount Dora. "The Battle Hymn of the Republic" was heartily sung by the entire audience. The response to the Mayor's address was given by the pastor of the colored Baptist church, Rev. W. M. Poe, a message of a very high order. Brief remarks were made by Dr. Cornelia Clapp, a retired teacher of Holyoke College; Professor William S. Cadman, former superintendent of the Norwood, Ohio, public schools, and by Professor E. J. Ferson, formerly of the University of Chicago, and a member of the Mount Dora School Board.

Two former slaves, a man and a woman, were given recognition; also, a colored Civil War veteran. The raising of the National flag by World War veterans followed and, while the flag was waving gloriously in the breeze, Mrs. Rogers, Principal of the Negro School, led the children in singing "Beautiful Flag." Then an eloquent patriotic address was delivered by Colonel William J. Sanborn, a veteran of the Civil, Spanish-American and World Wars. All sang the "Star Spangled Banner" and the moving ceremonies closed with the benediction by Rev. Duncan C. Milner. Dr. Milner deserves special mention because of his effective leadership in behalf of the colored citizens of Mount Dora. For seven or eight years he has been their outspoken friend, and has constantly sought to bring about a better understanding between the two races. He enlisted the help of the leading citizens in behalf of a good building for the colored children, and splendidly led in making the dedication the most notable occasion in the history of the colored people of this section. He has been for years the masterful leader of an informal group that has sought to secure helpful recognition for Negroes of this vicinity.

The school building is a beautiful stucco structure, intended to be the first unit of a series of buildings that may be needed as the years go by.

An experience such as the foregoing justifies the confidence that any merger of church organizations or of commercial institutions is possible without the disturbance of existing trusts, provided (a) there is practical unanimity of opinion among the interested parties, and (b) permissive powers have been secured from legislatures or other competent superior judicatures.

It is exceedingly well ventilated and lighted. More than two acres of land have been provided for recreational purposes. The city bore half the expense, the county a very considerable part of the balance, the colored citizens raised some money by voluntary subscriptions and some nine hundred dollars came from the Julius Rosenwald Fund, set apart by the great Jewish philanthropist of Chicago, to aid in the education of the Negroes. This building is the third Negro school of its kind in Lake County, all recently erected.

C. McLEOD SMITH.

COOPERATION IN FIDUCIARY SERVICE

This book of 156 pages contains the papers presented at a Conference on Financial and Fiduciary Matters in Atlantic City, March 22-24, 1927. The subjects dealt with include Methods of Handling Endowments, Prevailing Trends in Benevolence, Self-Trusteeship, Bequests by Insurance, Annuities, Wills and Legacies, Suitable Investments for Trust Funds, Ethical Tests of Investments and similar topics. The contributors to the volume, eighteen in number, represent persons widely experienced in philanthropy and finance.

The book well illustrates the need and the possibilities of closer cooperation between the beneficiaries of trust funds and those who are engaged in building up and in administering trust funds, such as lawyers who write wills and trust agreements, life insurance underwriters who are now offering approved methods of making bequests by insurance, trust companies and banks with fiduciary powers which become custodians of trust funds.

The book is of real value and is having a cordial reception.

The price is \$1.50. It may be secured of the Committee on Financial and Fiduciary Matters, 105 East 22d Street, New York City.

The demand for "Yes, 'It's the Law', and It's a Good Law," the notable discussion of the fundamental principles underlying prohibition, by Nolan R. Best, published on the initiative of the Federal Council, has been so sustained that a third printing has just come from press. The pamphlet has been widely distributed, not only by church organizations, but by other interested agencies. It can be secured from the Federal Council at fifteen cents apiece, \$7.50 a hundred.

The Open Forum

From Germany

To the Federal Council of the Churches of Christ in America:

"With deep sympathy I have followed the grave catastrophe which has broken over wide areas of the United States through the Mississippi floods. In the face of these terrible events which are cutting deeply into American life, I feel impelled to express to the Federal Council our brotherly sympathy in this great distress, on behalf of the German Evangelical Executive Committee, representing as it does the German evangelical Christians. God, who speaks so stern a language in this catastrophe, give the victims strength and patience in distress and courage for the struggle for life, and awaken for them hearts which will be ready for loyal, effective, fraternal aid.

"I beg that the Federal Council may notify the stricken districts and the Christian churches united in the Federal Council of the sympathy of evangelical Germany."

*Dr. Kapler, President,
Church Federation of Germany.*

Berlin-Charlottenburg, Germany.

"Since some years I received your BULLETIN. I thank you heartily for your kindness. This excellent magazine I read with great interest. It is a good help for me also in mine inner life as in my church work. I should be very glad to get it in the future."

(Rev.) Bernard Keip.

Berlin-Steglitz, Germany.

The Rural Church

"It is evident on every hand that rural America is facing economic, social and religious disintegration and decay. It will require the best leadership available if we are not to lose the splendid country life which has constituted our national strength since the beginning of our history as a nation.

"Until the great church denominations can develop the same cooperation and elimination of competition in our rural fields that has been manifest in the foreign missionary policy, the Church will be crippled in its approach to this problem.

"The present basis upon which the Church is working in much of our town and country field is to a large extent defeating the very purpose of religion. We ought most heartily to welcome any movement toward the elimination of denominational or institutional labels, and work for a very close coordination, if not actual organic union, of all our Christian forces, to meet this rural situation which becomes increasingly serious."

Arthur V. Chamberlain, Secretary.

Y. M. C. A. of Steuben County, N. Y.

Appreciative Words

"I have just received a copy of *Patches* and am writing them how encouraging it is that the Church is being attacked and persecuted for righteousness' sake, but I am sending the amount of a subscription to *Patches* and a little more to increase the good work of the Federal Council.

"You do 'speak for us' in the matter of peace, and we only would have you speak louder."

(Rev.) William H. Willits.

*North Presbyterian Church,
Elmira, N. Y.*

"We are delighted to make use of the Federal Council's statement in our publicity, and I want you to know how very sincerely all of us here at Washington appreciate the magnificent assistance which the Federal Council has given to us, through Dr. Tippy, in our Mississippi Valley Relief Fund campaign."

*Douglas Griesemer,
Director, Public Information,
American Red Cross.*

Washington, D. C.

"I have a passion for the work of the Federal Council. A divided Church cannot reconstruct society; a divided Church cannot save us from the blight of mammonism, from the curse of militarism; a divided Church cannot cleanse our cities nor solve the problem of poverty.

"Interracial and international goodwill and the outlawry of war wait upon a re-united Church."

(Rev.) I. N. Grisso.

*The Christian Church,
Jackson, Ohio.*

"The United States should respond to this noble ideal of M. Briand, and the response should be such as to reciprocate the noble sentiment. The United States desires to live forever in peace and harmony with all the nations of the earth, and if this can be brought about ultimately, or even encouraged, by beginning with an agreement with France, then let us make this the beginning of a campaign of permanent and universal peace based upon a national official commitment in this case.

"The Commission on International Justice and Goodwill cannot do less than directly encourage our Government to enter into such an agreement, offering to use our good offices in discreet and proper ways in the support of such a policy.

"As to the Administrative Committee of the Federal Council, I am rather encouraged than

otherwise by the attack which has been made upon us and our motives and methods on the floor of Congress. We represent a very vital part of the citizenry of this Republic, the most enlightened and unselfish part of that citizenry. We must not allow ourselves to be intimidated

or restrained in using our total influence for the good of the country and of the world."

(Bishop) S. P. Spreng, of the
Evangelical Church.

Naperville, Illinois.

An "Ecumenical Profile"

IN HIS new book on "The Stockholm Movement," Professor Adolf Deissmann, the distinguished German Christian, has a chapter depicting what he calls "ecumenical profiles." Among them is a lengthy sketch of Dr. Charles S. Macfarland. After describing his earlier contacts with Dr. Macfarland, Professor Deissmann continues in the following words (translated from the German):

"In the fall of 1919 we met again in Holland, in Oud Wassenauer, at the first conference of the World Alliance. At that time he (Dr. Macfarland) was, very naturally, still much under the influence of the war period and seemed to me still heavily burdened with misconceptions which sprang mostly from false or incomplete information. The frank private talk which we had late one night in the ice-cold billiard room of Castle Oud Wassenauer we shall neither of us readily forget. His will toward reconstruction was, however, even then unmistakable, and with growing decision he has since then sponsored everything which would further reconstruction. He was one of the chief supporters of the relief work after the war and of the 'Life and Work' movement; without him Archbishop Söderblom would not have begun to have the successes by which Stockholm was made possible. He personally contributed to the 'de-poisoning' of the spiritual atmosphere, and honestly tried to get into mutually respectful contacts with the German churches. Hardly an article has appeared in America against the sole war-guilt of Germany which has not been recommended in the official organ of the Federal Council.

"That he made his address at Stockholm in German and French was an act of fine courtesy; even more remarkable perhaps were his speeches made shortly before Stockholm in Berlin, as guest of the German Evangelical Church Federation, and in the university. He is also a warm friend of French Protestantism. The minorities are especially close to his heart. Personal visits to the eastern states of Europe have given him much information in this field, and he does not hesitate in the ecumenical arena to seize boldly upon this problem which is so distressing for the minorities and so delicate for the majorities. Unforgotten also is his championship of the German minorities in Poland at the World Alliance Day in Stockholm, August 8, 1925.

"Macfarland has retained a soft heart under a rough exterior, and is not the 'Americanism'

ridden individual that he and others of his countrymen are represented by ignorant persons to be. He has himself very impressively protested against being considered as the fanatic of a soulless 'Activism Only.' In spite of numerous and valuable theological works he is not the scholar type. He is a man of the 'vita activa,' actuated by warm piety. He is an organizer (not in the bureaucratic, but in the church-political meaning) on a large scale. I think the American expression, 'Christian statesmanship,' characterizes him best, and he represents here the modern type of churchly politician, of ecumenical leader. If I were to draw an *ex libris* for him it would be a bony fist holding twenty pairs of reins, or, less antiquated, (horses have died out in America), a switchboard with forty-eight extensions!"

INTERNATIONAL GOODWILL

(Continued from page 11)

"They believe that it is essentially America's question and happily and hopefully commit its solution to American men and organizations possessed of an understanding heart, a vision of God's universal Kingdom and a passion to see it established among men of every land and race.

"We pray that God's blessing may rest in richest measure upon you and upon your far-flung constituency and may He bring us all into 'the unity of the faith,' and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

The World Drama

Thanks to cablegrams, wireless and the wide-awake daily press, a modern man can follow as never before the bewildering unfoldings of the drama of world history. Among recent acts in this fascinating story only a few can be mentioned in this brief summary.

The civil war in *Nicaragua* is ended by American intervention. But it remains to be seen how great are the obligations assumed in that land by the United States and what will be the reactions of Latin-America and of Europe to the new relations.

Premier *Mussolini* has startled Europe by announcing his purpose to continue as dictator for ten or fifteen years more to make Italy a primary military and air power.

Great Britain has broken with Russia, dismissing the Russian Ambassador from London.

and withdrawing her own from Moscow. Legitimate trade, it is stated, will be allowed, but Soviet plottings for world revolution will no longer be tolerated in London.

France has adopted a universal conscription law including men and women and wealth, and has authorized an extensive program for fortifications on her eastern frontier. These provisions indicate how fearful she still is of a possible invasion and how little real confidence she places in the League of Nations, the Locarno treaties and the guarantees of Great Britain and Italy.

The *Economic Conference at Geneva* seems to have accomplished all that was expected or pos-

sible for a first effort. It will be succeeded by others.

By the help of Germany, *Switzerland and Russia have been so far reconciled* that Russia was able to send delegates to Geneva (to the Economic Conference)—for the first time since 1923.

Interest seems already to be widespread in the forthcoming *Naval Limitation Conference* (popularly called the "Coolidge Conference"). At this writing, in addition to delegates from Great Britain, Japan and the United States, representatives from New Zealand will attend and Italy will send an "unofficial observer" who may decide to take a seat.

The Missionary Movement as an Adventure in Fellowship

The Adventure of the Church. A study of the Missionary Genius of Christianity, by Samuel McCrea Cavert. Published by The Missionary Education Movement, 150 Fifth Avenue, New York, and The Council of Women for Home Missions, 105 East 22nd Street, New York.

IT IS a happy indication of the growing spirit of unity among church women and the breaking down of the barriers erected between the "home" and "foreign" study of Christian missions when one book is accepted for study by all groups. That they are to have the opportunity to consider the missionary task in a changing, closely-knit world, in the scholarly, broad-visioned manner in which Mr. Cavert has presented it, is a matter for congratulation.

Three of the common problems that "confront home and foreign missions and which neither can hope to solve apart from the other" are considered in each of the six chapters of the book—the problems of race, world peace and industry. "Efforts to make America Christian and efforts to make the world Christian act and react on each other." It is not enough to state as a fact that East and West have met. If the Church is to permeate human society with the spirit and practice of brotherhood, then its task is to make of this fact a truth.

"The issues involved in the problem of race," Mr. Cavert points out, "lie at the heart of everything that the missionary movement, whether at home or abroad, is trying to achieve. The ultimate question is an incisive test of Christianity itself. Can the Christian religion supply the moral power to enable men to rise above deep-rooted racial prejudices?"

In the author's discussion of the problem of world peace we find this strong statement: "In the last analysis only a common religious faith, lofty and dynamic, with a universal outlook and a passion for humanity, will have the power to bring and to hold the world together."

The third great problem in which the home and foreign missionary enterprises are joined is the problem of industry. Here "the root trouble is not that men fail to apply Christian principles to economic and industrial problems, but that they do not really believe that these principles can be applied—that love will work in the industrial realm or that true fellowship is possible there."

The highest tribute is paid by the author to the great work of missions in the past—a recognition of all that has been accomplished. "The first part of the missionary task, that of making the fact of Christ known, is on its way to completion." Then, fearing perhaps a narrowing of vision or an inertia of complacency, he points out that "the true missionary task of extending the principles and the spirit of Christ throughout the whole range of human activity is only just begun."

This statement alone might easily bring discouragement to great numbers who have worked through the years to forward the cause of missions, if the writer had not carefully outlined the changes demanded in a world-wide program of service by a changed environment. "Today," he says, "the missionary movement is face to face with peoples who know both what the Christian gospel is and how far great groups professing it are from being motivated by it in wide ranges of their thought and life. That new emphases are needed both at home and abroad is as clear as noonday."

These are clearly outlined:

Christianity and Western civilization must be differentiated; Christianity as a formal system must be distinguished from Christ; a Christian social order and a Christian international order are demanded; a new appreciation of other races is indispensable; a sympathetic attitude toward other religions; a new emphasis on indigenous

churches and a recognition of indigenous interpretations of Christ; a spirit of sharing, in place of a spirit of conquest.

The carrying out of such a program is indeed a spiritual adventure, but one that would magnify and exalt the whole missionary enterprise.

JEANNETTE WALLACE EMRICH.

Uniting Social Science and Evangelism

CASEWORK EVANGELISM. By Charles Reed Zahniser. F. H. Revel Co.

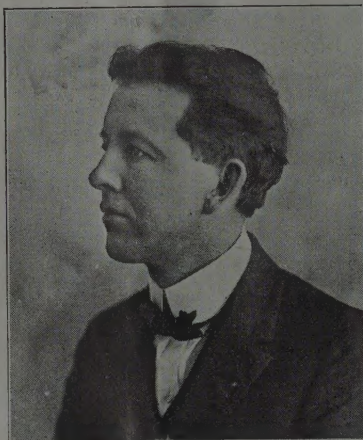
GOOD intentions do not guarantee good evangelism. There is such a thing as good technique in dealing with those large areas of population unreached by traditional church methods. Dr. Zahniser would combine the technique of social work with the spiritual passion of evangelism.

This is an original and exceedingly valuable contribution to the churches' literature on evangelism. The author bases his whole discussion on the assumption that the Gospel of Jesus Christ is the one effective panacea for all human ills. He is presenting no new Gospel, but he does believe profoundly that new methods are required. He lists four general types of prospects in evangelism: "lambs of the flock"; "lost sheep of the house of Israel"; "wandering sheep" and "other sheep not of this fold." Present methods of evangelism, even the now popular "visitation evangelism," are quite ineffective with the fourth class, and largely so with the second. These call for "casework evangelism," that is, the combination of the scientific technique of social casework with old-fashioned "dependence for success on the divine power available through our Saviour Jesus Christ."

It differs from traditional personal work in that it begins with careful diagnosis and ordinarily involves an extended process. Moreover, it involves the whole of life, and is concerned with home, job, food, health, recreation, as well as with spiritual attitudes and the heavenly hope. But it differs quite as much from social casework in that it looks to Christ for divine power to help and is proposed not for professional workers only, but for all of us ordinary folk who would help our fellow-men to find their way to God and the abundant life.

The second part of the book is given up wholly to case studies which deal in turn with the foreigner, the erring girl, the delinquent boy, the adult offender and the defective home, actual cases, most of which have come under the author's personal observation.

Part Three deals with parish organization and the mind of the worker. The church of the fu-



C. R. ZAHNISER

ture, the author holds, will no more think of getting along without an organized system of case work than the church of today without a Sunday School. The closing chapter shows how to avoid failures in case work by dealing faithfully with the worker himself.

This is a book that ought to be owned and studied by Christian social workers who wish to bring the people to whom they minister into the good life. It will be of great value to pastors and others who believe that it is not the will of God that any should perish and who would follow the example of the Good

Shepherd whose only limit in seeking the lost sheep is "until he find it."

JOHN M. MOORE.

BUSINESS AND THE CHURCH

After thirty-five or forty years of increasing emphasis by religious leaders on the social meanings of the gospel, it is interesting to note signs of progress in the application of Jesus' principles to industrial relations. "Business and the Church" (Century), edited by Prof. Jerome Davis, of Yale University, is a symposium by twenty-one industrialists, business men and labor leaders, which presents some interesting evidence as to the extent to which Jesus' gospel of brotherhood and human worth has permeated certain leading minds in industry. It also presents briefly concrete forms of new industrial relationships in which the new urge has found expression.

Among the contributors are John Calder, Henry Ford, Roger Babson, William Green, Whiting Williams, A. H. Young, Albert F. Coyle, John D. Rockefeller, Jr., Sam A. Lewishohn, Henry Dennison, L. K. Comstock, Edward A. Filene, William Hapgood, Arthur Nash and Earl Dean Howard.

The book is doubly valuable because of the wide range of point of view and experience represented in the contributions. It should prove a valuable source-book for the preacher who can draw from its pages evidence to lay before the business men of his church in regard to the possibilities of applying certain Christian principles to business and industry.—JAMES MYERS.